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Exploring the Universe

By Dr. Franklin S. Harris Jr.

WEATHER EXTREMES

Extremes in weather are always of interest. The world records in rainfall are as follows: for 1 minute, 1.23 inches, Unionville, Maryland, July 4, 1956; for 42 minutes, 12 inches at Holt, Missouri, June 22, 1947; and for 18 hours, 36.4 inches at Thrall, Texas, Sept. 9, 1921. Maximum wind speeds near the ground exceed 300 mph in tornadoes and 200 mph in hurricanes; a reliable observation of 225 mph on the top of Mt. Washington, New Hampshire was made on April 12, 1934 during an intense spring storm. The maximum barometric reading is only about 5 percent above normal, Portland, Maine, Feb. 1, 1920, or Aberdeen, Scotland, Jan. 31, 1902; however, the lowest ever recorded was measured by dropping instruments into the center of Hurricane Ida, 600 miles North West of Guam on Sept. 24, 1958, with only 87 percent normal pressure.



SHARK ATTRACTION

Sharks are attracted by low-frequency sounds it has been found at the Institute of Marine Science, University of Miami, Florida. Pulsed sounds of frequencies in the range of 20 to 60 cycles per second, resembling those of struggling fish, attracted sharks at distances beyond that of vision 50 to 75 feet. Higher frequencies of 400 to 600 cycles a second or low-frequency of continuous sounds were not interesting to them.



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THE COVER

The Eiffel Tower, one of the landmarks of the world, built in 1889 for an international exposition at Paris, is the subject of this cover. Deserte News Chief Photographer, J. M. Heslop, brought this transparency to the Improvement Era. He has just returned from Europe again where he has been on church. just returned from Europe again where he has been on church assignment taking photographs for the LDS exhibit at the World's Fair to open in New York this summer.

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Stir in enough flour to form soft dough. Knead 8-10 minutes until smooth and elastic. Place in greased bowl, turning to grease top. Cover; let rise in warm, draft-free place until doubled. about 1 hour.

Combine ¾ cup sugar and cinnamon. Punch dough down and divide in half. Roll each half into 14 inch x 9 inch rectangle. Sprinkle with cinnamon-sugar mixture. Roll up tightly to form 9 inch rolls. Seal edges firmly.

Cut each roll into nine equal pieces. Place on greased baking sheets, cut side up. Press down to flatten. Cover; let rise in warm draft-free place, until doubled, about 30 minutes.

Deep-fry in hot oil (375°F.) for 2-3 minutes or until brown on both sides. Drain on absorbent paper. While warm, dip in confectioners' sugar glaze. Makes 18.





THESE TIMES
By Dr. G. Homer Durham
President, Arizona State University, Tempe

Section 134 of the Doctrine and Covenants of The Church of Jesus Christ of Latter-day Saints is well known as "The Declaration of Belief As a result, the Declaration may be

As a result, the Declaration may be said to contain the principles which Latter-day Saints should strive to uphold and maintain so far as governments and laws "in general" are concerned.

The Declaration has great practical value to the Church, to the State, and to the individual. When is a government a good government? When is a governmental policy worthy of criticism? Which candidates for office should be supported? What should our attitude be towards the public officials, local, regional, national, international, that serve us? When should they receive support? When, if ever, should we deny them support? Is disobedience to law or a public official ever justified? The Declaration affords practical basis for determining the answers to these questions which arise daily in our lives. Shall we support the United Nations and its officers? Shall we support our local officials in a policy to provide a new sewer, bridge, highway, or dam? Shall we choose this man or that one to represent us in our national assemblies?

Section 134 of the Doctrine and Covenants of The Church of Jesus Christ of Latter-day Saints is well known as "The Declaration of Belief Regarding Governments and Laws in General." The section carries the date, August 17, 1835, "adopted by unanimous vote at a general assembly . . . held at Kirtland, Ohio." It may be said to have three great purposes:

1. It declares the attitude of the Church towards the rest of society, insofar as society functions as a politically organized community. In other words, the Declaration provides the basis for what might be called "the foreign policy" of the Church, that is, the relation of the Church to the various governmental systems of the world.

 It provides the basis upon-which individual members of the Church may adjust their lives to the demands of citizenship, satisfy the requirements of effective citizenship, and at the same time maintain religious freedom.

3. It sets forth certain great political principles as the standard of conduct for the members of the Church, for the Church as an organization, and as the basis for understanding and

Mankind stands in need of criteria, guiding principles, standards of judgment. Section 134 contains standards of judgment which are time-tested and which have received the support of the most enlightened men, women, and societies known to civilization. How little most of us appreciate this section! How grateful we should be that our people and our Church have adopted such principles. If we needed to dig a garden, and we were provided with shovel, plow, and tractor, most of us would know what to do with the tools provided. The modern world needs to "dig a garden," a garden of good politics and good

Here are some of the great principles of political life asserted in the document of August 17, 1835:

briefly, what they are.

government. The Declaration of Belief provides the tools for this task. The principles available are basic and fundamental to world peace and prosperity at home. Let us see,

1. Governments exist for the benefit of man. (See D&C 134:1.)

2. As well as being responsible to the people, governments, through their officials, are responsible to God for their actions, and God holds men responsible whether or not they, in turn, are willing to accept their share of the contract. (See ibid., 2-4.) 3. The "good and safety" of society are the principles which should guide, alike, lawmakers and the administrators of the law. (See ibid., 1.) 4. Freedom of conscience for all men is essential if a government is to exist in peace. (Ibid., 2, 4, 7.)

5. The right and control of individual property is likewise necessary. (See ibid., 2, 10.)

6. The protection of human life and its preservation is also basic. (See

ibid., 2, 10.)

7. Freedom of organization, including religious bodies, does not permit either Church or state to interfere with man's basic rights.

8. Separation of Church and State (Continued on page 126)

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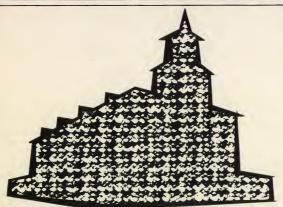
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Letters and Reports



NEW EAGLE SCOUTS

Two young men from Troop 513 Hartsville Ward, South Carolina Stake, recently achieved Eagle Rank in the Boy Scouts. The boys are (1-r) Michael E. Petty, a deacon, and Dempsey E. Tallon, Jr., a teacher. Both boys have achieved their 95-100 percent individual awards since being ordained.



A NEW GOLDEN GLEANER IN URUGUAY

Nelida Diaz, Trinidad branch of the Central District, Uruguayan Mission, was recently presented with her Golden Gleaner Award Certificate and Golden Gleaner Pin by Sister Clara Boren, president of the Young Women's Mutual Improvement Association in the Uruguayan Mission. Sister Diaz has worked in many of the auxiliary organizations of the Church.



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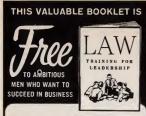
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The Church Moves

NOVEMBER 1963

Elder William T. Geurts sustained as president of Salem Stake with Elders W. Lowell Brown and Charles F. Foulger as his counselors, succeeding the presidency who, a moment before, had been sustained as the presidency of Corvallis Stake. Elder Maurice R. Tanner sustained as president of Scottsdale

(Arizona) Stake, succeeding President Junius E. Driggs. President Tanner had been serving as second counselor. Elder Eugene Romney, Jr., was re-sustained as first counselor, with Elder John R.

Hicks as second counselor.

The First Presidency announced the appointment of Elder Theodore M. Burton, Assistant to the Twelve, as vice-president of the Genealogical Society. In addition he will serve as managing director of the priesthood genealogical committee. As vice-president, Elder Burton will have active supervision of the genealogical work of the Church under the direction of President N. Eldon Tanner of the First Presidency, who is president of the society. Elder Burton will assume his new duties upon returning home from the presidency of the European Mission.

Portland West Stake formed from parts of Portland (Oregon) Stake with Elder C. Carlile Carlson, who was serving as president of Portland Stake, as president. His counselors are Elders L. Edward Perry and Ronald K. Tall. The stake, the 386th now functioning, was organized under the direction of President Joseph Fielding Smith of the Council of the Twelve and by Elder Sterling W. Sill, Assistant to the Twelve. The first chapel built by the Church in Portland (which is still used by wards) was completed and the first meetings held there in February 1929.

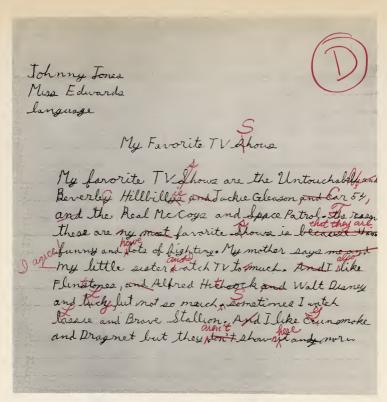
San Jose West Stake formed from parts of San Jose (California) Stake with Elder Louis W. Latimer sustained as president and Elders Russell L. Hulme and M. Donald Abraham as his counselors. Elder Hulme was serving as a counselor in the parent stake. This is the 387th stake now in the Church. It was organized by Elder LeGrand Richards of the Council of the Twelve and Elder John Longden, Assistant to the Twelve. At the close of the year 1930 there was the San Jose District of the California Mission. It comprised three branches: Monterey, Palo Alto, and San Jose. The names of those three branches have long since given their names to stakes of the Church.

Elder Thomas Y. Emmett sustained as president of Portland Stake, succeeding President Carlson. His counselors are Elders Grant K. Remington and Reed R. Madsen. Both President Emmett and Elder Remington served as counselors to President Carlson.

Elder Paul M. Mortensen sustained as second counselor to President Horace J. Ritchie of San Jose Stake. The first counselor

is Elder B. Floyd Farr.

Elder Vernon L. Cobabe, Jr., sustained as president of Redondo (California) Stake succeeding President Leslie L. Prestwich. New counselors are Elder George E. Magnusson, who was serving as



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second counselor, and Elder A. Raymond Ostergren. Elder Reldon G. Pinney was released as first counselor.

Elder Cerald L. Ericksen sustained as president of Emigration (Salt Lake City) Stake succeeding President L. Brent Goates. His counselors are Elders LeRoy S. Howell and Ralph O. Bradley. President Ericksen and Elder Howell were counselors to President Goates.

- The First Presidency announced the appointment of Elder Mark E. Anderson, recently released president of the Finnish Mission, as legal counsel to assist Elder Royal K. Hunt, legal counsel in the European Mission legal department. The headquarters are in Frankfurt, Germany.
- 23 It was announced today that the Church building missionary program is now worldwide in scope. Eight new areas recently formed are Utah, Canadian, Northwest, Southwest, Northeast, Southeast, Central, and South-Central.
- 25 Special memorial services for the slain President John F. Kennedy were held in the Salt Lake Tabernacle under the direction of President N. Eldon Tanner of the First Presidency. President David O. McKay was excused owing to illness. The general public was invited; about six thousand persons were in attendance.
- President N. Eldon Tanner of the First Presidency broadcast a Thanksgiving message to the world over the facilities of radio station WRUL.

DECEMBER 1963

Seattle East Stake was formed from parts of Seattle Stake (Washington) with Elder Raymond W. Eldredge sustained as stake president and Elders S. Ross Fox, Ir., and Nelson A. Snow sustained as counselors. Both President Eldredge and Elder Fox were serving as counselors to President F. Arthur Kay of Seattle Stake. This, the 388th stake of the Church, was organized under the direction of Elder Spencer W. Kimball of the Council of the Twelve and Elder Alvin R. Dyer, Assistant to the Twelve. Missionaries were appointed to what is now Washington state as early as 1854.

North Columbia River Stake was formed from parts of Columbia River (Oregon-Washington) Stake with Elder Wallace V. Teuscher sustained as president and Elders Gilbert G. Parker and Orson P. Arnold sustained as counselors. This stake, the 389th, was organized under the direction of Elders Harold B. Lee and Thomas S. Monson of the Council of the Twelve. Missionary work in Oregon and Washington was begun in 1897, and the area for a time was part of the Oneida Stake. Oneida Stake is now confined to southern Idaho.

Elders Derrill H. Richards and David G. Dance sustained as counselors to President F. Arthur Kay of

Seattle Stake.

Elder Charles H. Osborn sustained as first counselor to President John Collings of Whittier (California) Stake succeeding Elder Norman L. Jacobson. Elder John N. Stephens sustained as second counselor succeeding Elder Osborn.

- Qeneral Authorities and their wives were invited to see the new record storage vault built in the side of a granite mountain in Little Cottonwood Canyon. Later this week the facility will be open for public inspection. It was from this area, more than a century ago, that the granite building blocks for the Salt Lake Temple were taken.
- The First Presidency announced the appointment of Elder A. James Martin as president of the French East Mission, succeeding President Henry D. Moyle, Jr. At the time of this appointment President Martin was serving as a member of the Glendale (California) Stake high council. He has served twice as a bishop, twice as a counselor to bishops, as a stake Sunday School superintendent, and has worked in the MIA. He is a native of South Africa and returned there when his father was called to preside over that mission; later he was called to the French Mission. His wife, Helen Krumperman Martin, will accompany him on this present assignment. The couple have three married children.
- Death came to President Levi Edgar Young, senior president of the First Council of the Seventy, at 12:55 this afternoon in a Salt Lake

City hospital. The eighty-nine year old churchman and scholar was sustained as one of the seven presidents at the October 1909 general conference and was set apart January 23, 1910 in New York while he was pursuing academic studies. He had been senior president since May 1941. His grandfather Joseph Young, brother of Brigham Young was chosen and ordained one of the first seven presidents of seventies at Kirtland, Ohio, February 28, 1835, when that quorum was first organized, and he served as senior president from April 1837 to his death in July 1881. His son, Seymour B. Young, was set apart as one of the first seven presidents of seventy on October 14, 1882. and served as senior president from April 1892 to his death in December 1924. Thus three generations: father, son, and grandson have spanned the history of the restored Church in their service. President Levi Edgar Young is survived by his widow, three daughters, and five grandchildren. Funeral services were conducted Monday, Décember 16, in the Assembly Hall on Temple Square. (See also January Era, page 16.)

- The appointment of Lenore C. (Mrs. Joseph A.) Gundersen of Salt Lake City to the general board of the Relief Society was announced. She and her husband recently resturned from Norway where he presided over the Norwegian Mission.
- 15 President David O. McKay presented a Christmas message on the "Faith in Action" program of the radio network of the National Broadcasting Company.
- President Hugh B. Brown of the First Presidency delivered a Christmas message on the "Faith in Action" radio program of the National Broadcasting Company.
- The First Presidency announced the appointment of Elder Howard W. Hunter of the Council of the Twelve, Elder ElRay L. Christiansen, Assistant to the Council of the Twelve, and Zelph Y. Ereckson, former president of the Australian Mission as members of the board of trustees of The Genealogical Society of The Church of Jesus Christ of Latter-day Saints, which is a new official name for the organization. (Continued on page 114)



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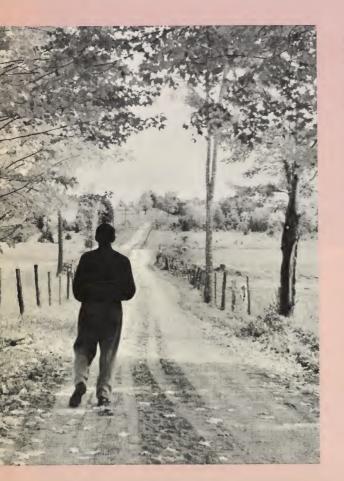
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FEBRUARY 1964

There are two roads



THE
EDITOR'S
PAGE
BY
PRESIDENT
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Men may choose the right or they may choose the wrong; they may walk in darkness or they may walk in the light. The Lord has given them, in the various dispensations of the world, the light of the gospel, wherein they could walk and not stumble, wherein they could find that peace and happiness which he desires, as a Loving Father, his children should enjoy, but the Lord does not take from them their free agency.

The Prophet Lehi, in speaking to his son Jacob, said: "Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other." (2 Nephi 2:16.)

And then in the twenty-seventh verse:

"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself."

God is watching over the destiny of nations. Shakespeare wrote these words for one of his dramas:

"There is a divinity that shapes our ends,

Rough-hew them how we will." (Hamlet, v.)

THE IMPROVEMENT ERA

We may "rough-hew our ends"; we may choose our course; but God will overrule our acts and the acts of nations for the consummation of his divine purposes.

God is standing in the shadow of eternity, it seems to me, deploring now the inevitable results of the follies, the transgressions, and the sins of his wayward children, but we cannot blame him for these any more than we can blame a father who might say to his son:

"There are two roads, my son, one leading to the right, one leading to the left. If you take the one to the right, it will lead you to success and happiness. If you take the one to the left, it will bring upon you misery and unhappiness, and perhaps death, but you choose which you will. You must choose; I will not force either upon you."

The young man starts out and, seeing the allurements and the attractiveness of the road to the left, and thinking it is a short cut to his happiness, he concludes to take it. The father knows what will become of him. He knows that not far from that flowery path there is a mire-hole into which his boy will fall; he knows that after he struggles out of that mire-hole he will come to a slough into which he will flounder. He sees others who have chosen that path in that same slough, and he knows that in their struggle to get on dry land there will be fighting. He could see it long before the boy reached that condition, and he could, therefore, foretell it. The father loves the boy just the same and would still continue to warn him and plead for him to return to the right path.

God, too, has shown the world, through his prophets in ages gone by, that many of his people, individuals as well as nations, would choose the path that leads to misery and death, and he foretold it, but the responsibility is upon those who would not heed God's message, not upon God. But in his infinite wisdom, he will overrule these transgressors for the good of all his sons and daughters. His love for them is always manifest.

You and I have the greatest blessing that can come to man membership in The Church of Jesus Christ of Latter-day Saints and a testimony that God lives and that he loves his children.

Only a few thousand may have the privilege of bearing that testimony as full-time missionaries, but all the membership of the Church will have the opportunity to live in obedience to the gospel of Jesus Christ and show that they are using their freedom and their free agency in treading the path that leads to life eternal.

The responsibility and opportunity comes to us to be an example to all the world. God help us so to be that in thus conducting ourselves, the Church may be an ensign to the nations, such as will indeed be a guide to them as they try to get back into the presence of their God.



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QUESTION: In our discussion of doctrinal subjects the question arose whether or not the Savior by virtue of his atonement paid for the sins of all the human family of Adam, or was he suffering for the sins of Adam and those who obey the gospel only? It was understood by all that the resurrection is to be uni-

ANSWER: The question of salvation to mankind was clearly answered by the Redeemer in many discourses while he was with the Jews in his ministry. He offered peace and rest in his Father's kingdom to all who would repent and accept the ordinances and teachings of his gospel. He clearly stated that those who reject the plan of salvation are not cleansed from their sins. In the wonderful epistles of Peter and Paul the plan of salvation is clearly portrayed, as well as in the many discourses of our Redeemer.

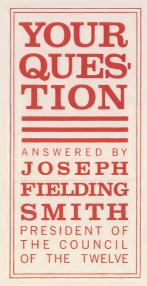
This is the constant plea of our Redeemer:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28-29.)

The atonement of the Savior accomplished two wonderful things: First, it restored every living thing in mortal life to eternal life, that is, it gives to every mortal creature the resurrection and eternal power over death; second, the remission of sins.

In a revelation given to the Prophet Joseph Smith



versal, so that all creatures who live in mortality through the fall will receive the resurrection. Whether the Savior's sacrifice cleansed all mortals from their transgressions or not was a disputed problem. Will you kindly clear our minds on this point?

in September 1830, we find the following wonderful and clear explanation of the resurrection and the completeness or universal nature of this restoration:

"And the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, who spoke of these things, which have not come to pass but surely must, as I live, for abominations shall not reign.

"And again, verily, verily, I say unto you that when the thousand

years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; "And the end shall come, and the heaven and the

earth shall be consumed and pass away, and there shall be a new heaven and a new earth.

"For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

"And not one hair, neither mote, shall be lost, for it is the workmanship of my hand.

"But, behold, verily I say unto you, before the earth

shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth yea, even all." (D&C 29:21-26.)

It is a very inconsistent notion which is held by some, that the resurrection will only come to human souls, that the animals and plants have no spirits and therefore are not redeemed by the sacrifice of the Son of God, and hence they are not entitled to the resurrection.

In a revelation to the Prophet Joseph Smith in 1832, this answer to a question by one of the brethren was given:

"What are we to understand by the four beasts, spoken of in the same verse? (i.e. Revelation 4:6.)

"They are figurative expressions, used by the Revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, and also the spirit of the beast, and every other creature which God has created." (D&C 77:2.)

From the revelations of the Lord we learn that there was no death in this world before the transgression of Adam and Eve. Elder Parley P. Pratt, in his Voice of Warning, has portrayed a beautiful picture of the conditions which then prevailed. When Adam and Eve partook of the forbidden fruit they brought mortality, not only upon themselves, but upon the whole earth and every living thing upon it, in the air, the waters, or on the face of the land. Even the earth itself partook of the seeds of death. Since that day all living things, including the earth itself, have partaken of mortal existence.

Notwithstanding this universal restoration, the inhabitants of the earth will be rewarded according to their works. Some will receive the exaltation in the kingdom of God to become gods themselves and have blessings of eternal increase. Some will be assigned to the terrestrial kingdom to remain separately and singly forever, and some will be cast out into "outer darkness, where there is weeping, and wailing, and gnashing of teeth." (*Ibid.*, 101:91.)

There is a very serious question that arises in the minds of many who endeavor to comprehend the great suffering and sacrifice of the Son of God as to whether or not the members of the Church grasp the significance of the Savior's atonement. Do we when we partake of the emblems, representing his death and suffering, endeavor to visualize, as best we can, the extreme and dreadful ordeal through which our Redeemer passed in order that we, through the keeping of his commandments, may escape the torment of our transgressions? He has described to some extent that terrible ordeal, which we mortals cannot fully visualize, in the following touching words in the revelation given to the Prophet Joseph Smith:

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; "But if they would not repent they must suffer even as I:

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men." (*Ibid.*, 19:16-19.)

How many members of the Church, when partaking of the emblems of the Sacrament, try to visualize the extreme suffering of the Son of God as he went through his torment in our behalf in the Garden of Gethsemane?

"Be ye not unequally yoked together with unbelievers." (2 Cor. 6:14.)

Some of our young people, and others, have wondered if The Church of Jesus Christ of Latter-day Saints is peculiar or unique in its insistence that its members should marry within the Church. It may be interesting to some to know that leaders of other churches have, down through the ages, counseled their members to marry within their own faith.

Catholic, Protestant, and Jewish leaders in all nations agree that inter-faith marriages frequently end in separation or divorce. Several national studies have been made on this important question, and they show that the chances of divorce and separation are two and one-half times greater in inter-faith marriages than where the partners are of the same faith. These studies further show that even where such marriages do not break up in divorce or separation, the difference in religious opinions and convictions is at the root of much unhappiness.

If either one or both parties to such marriages are sincere in their religious convictions, there is sure to

ful marriage calls for mental, emotional, and spiritual unity, without which complete and satisfactory union between husband and wife is unattainable. Where spiritual unity pervades all phases of married life, other differences become insignificant. But antagonistic church allegiance is like a flaw in a building which extends from the foundation to the roof.

Divisive disputes caused by religious differences generally result in conflicts in a wider area than that of specific religious belief and observance. Even if for the sake of harmony, the parties agree to become inactive in any church, still the carry-over of their early religious training, the cultural patterns and personal values will aggravate and complicate the problems of day-to-day living.

In Orthodox Judaism there is detailed regulation in daily living. Catholicism requires submission to the authority of the church, while Protestantism generally stresses individual freedom. Most young people raised in any one of these religious groups are deeply affected by their early training, and if they marry into different faiths and undertake to raise a family, their

WHY MARRY WITHIN

come a time, especially after children come into the home, when one or the other must yield, unless both are willing to give up religious practices altogether. If they choose the latter alternative, it means their children will be brought up without any kind of church attachment.

Reliable statistics show that where both parents were Catholic, ninety-two percent of their sons remain Catholic. Where both parents were Protestant, sixty-eight percent of their sons were practising Protestants, but where one parent was Catholic and the other Protestant, only thirty-four percent of the children were practising members of either faith. There are so many adjustments to be made in the average marriage, that it is unwise to start out with fundamental differences; and differences in religion are fundamental.

Young people, during their courtship, may feel that their emotional harmony will make their differing faiths unimportant, but this does not prove to be true in actual experience. It is not difficult to maintain friendships across the barriers of religion, but success-

fundamental problems are vastly increased.

In The Church of Jesus Christ of Latter-day Saints, there are many additional, fundamental reasons for marrying within the Church. Its members believe that the gospel of Jesus Christ has been restored, that they have a divine commission to live its principles and teach its doctrines and way of life, therefore, they cannot compromise without being untrue to themselves and to their children. Adherence to its principles and doctrines is incumbent by divine revelation upon all its members, and they who accept such revelation are anxious that their children shall be taught its principles and live according to its standards. Some of the teachings of the Church are, by other people, looked upon as unusual and extreme. A young man or woman may, for a time, tolerate in his mate practices and indulgences which are forbidden, but the Latter-day Saint boy or girl who marries out of the Church must expect the question to arise and become more vital as children come into the home. No true Latter-day Saint would wish to have his children leave the Church, sacrifice its blessings, or be raised

From the book You and Your Marriage by President Hugh B. Brown, published by Bookcraft

THE CHURCH?

in another faith. By the same token, the other spouse generally would not wish to have the children raised in our Church, and here they join issue; here there is a conflict of loyalties and a parting of the ways. Again we say, religion, if sincere, is fundamental, and wisdom would suggest in the interest of peace and happiness that not only Latter-day Saints, but men and women of other faiths, should marry members of their own church.

There is, of course, the additional incentive for LDS members to marry within the Church, and that is that only worthy members of the Church may be married in the temple. Temple marriage is for time and eternity, and children born to parents who were married in the temple belong to the parents forever. Let young men and women consider before they marry out of the Church whether they will be willing to lose their children, either here or hereafter or both, rather than overcome and reject a juvenile infatuation. They who marry out of the Church and therefore out of the temple should consider the permanence of the separation agreed to in the civil marriage ceremony, which concludes with the saddening phrase, "Until death do you part." There are, in all communities, eligible young men and women within the Church, and caution should suggest to all that they consider well the probable, and in some respects inevitable, consequences of marrying out of the Church.

Each one should try to imagine himself adjusting to the problem of seeing his or her child reared in another faith, or see the child form friendships or accept values and standards which are contrary to his own early training and deep convictions. There can be no warm family fellowship enjoyed when the parents, and later the children, differ on such essential matters. Furthermore, children raised under such conditions will themselves be inclined to minimize or disregard the importance of religion when in turn they may be seeking companions.

Thoughtful young people should, before they start dating, avoid the danger of entanglements and date only those who are of their own faith. All experienced counselors know that religious differences are among the root causes of incompatibility and unhappiness.

Some young people marry nonmembers in hope they may be converted and join the Church after marriage. It is much wiser to settle that question before marriage, and if neither one nor the other wishes to join the Church to which his fiance belongs, a broken engagement is much better than broken hearts and a broken home after the marriage ceremony. Young men and women, thinking of marriage, look forward hopefully to building peaceful, love-filled homes and raising happy, united families. If they talk to any wise marriage counselor, or the leaders of their own church or the minister of their proposed companion, they will almost invariably be advised to choose life partners whose faith and spiritual background is the same as their own.

There are enough built-in hazards in this venture without deliberately starting out with a fundamental difference. The late President Joseph F. Smith, one of the wisest and most revered of fathers, said in a general conference of the Church:

"... Some people feel that it does not make very much difference whether a girl marries a man in the Church, full of the faith of the gospel, or an unbeliever. Some of our young people have married outside the Church, but very few of those who have done it have failed to come to grief. I would like to see Latter-day Saint women marry Latter-day Saint men; and let Methodists marry Methodists, Catholics marry Catholics, and Presbyterians marry Presbyterians, and so on to the limit. Let them keep within the pale of their own faith and church, and marry and intermarry there, and let the Latter-day Saints do the same thing in their Church; ..." (Oct. CR 1909, pp. 5, 6.)

We receive many letters from people who face divorce and its attendant evils as a direct consequence of their having disregarded the above counsel. The following is typical:

"Dear Elder:

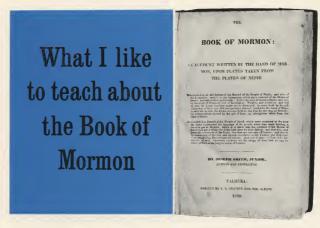
"As I listened to your address today, I wished, so deep in my heart, that I had listened to similar advice ten years ago. At the age of 22 I married a non-Mormon. I had dated good Mormon boys, but, although I had respect for them, they had failed to 'sweep me off my feet.' . . The time has come when my duty is first to my children. We can no longer spend our Sundays hunting or visiting. My children need to go to church. My husband is willing that I should take them, but I must go alone. We are separated in the one thing that could bring us the most

joy. (Worshiping as a family.)

"I can see my marriage slowly slipping away from me. Our central interests are different. He likes dogs and sports, mine must be church and children. I must take the children slowly to me and away from him. We have no common ground on which to meet in time of trial and need. Couples who cannot pray together, can seldom talk to each other. The loneliness I feel these days is almost more than I can bear. The worst part of the whole situation is the conflicts with yourself, knowing that your duty is to the children and the church, and yet wanting the companionship of your husband. I sincerely hope you will continue to impress these important facts on our youth. I don't believe this subject can be stressed too much to our young boys and girls. May God be with me, that I may find a solution to my problem, I sincerely hope he can help me do the best with the mistake I have made."

There are, of course, many good, sincere, devoted people in other churches. Our objection to marrying them stems, not from any "holier-than-thou" feeling, but from a desire that both parties avoid the unhappiness which experience shows is almost inevitable. We would advise any Catholic, Protestant, or Jew not to marry a Latter-day Saint and for the same reasons. Marriage is, to Latter-day Saints, not only the most serious and important of life's adventures, but it is, when properly solemnized, the gateway into the kingdom of heaven. Futhermore, it is prerequisite to admittance to the highest degree of the celestial kingdom. Be satisfied with nothing less than celestial marriage.





BY LYMAN C. BERRETT / DISTRICT CO-ORDINATOR OF NORTHERN CALIFORNIA SEMINARIES

The writer believes the Book of Mormon to be exactly what it purports to be, an abridgment of records which have been preserved "... to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." (Preface to the Book of Mormon.)

Therefore, the writer likes to teach the Book of Mormon as an instrument to build a testimony of Jesus Christ in the hearts of young people and to give understanding concerning his role in the affairs of mankind. There is no reason to use the Book of Mormon as a text for history, geography, or anthropology. Certainly the words of Nephi are explicit in this regard:

"And I engraved that which is pleasing unto God. And if my people are pleased with the things of God they will be pleased with mine engravings which are upon the plates.

"And if my people desire to know the more particular part of the history of my people they must search mine other plates." (2 Nephi 5:32-33.)

There is great need to convince Jew and gentile

that Jesus is the Christ. This is apparent from reading the book, *The Life of Jesus*, by Maurice Goguel. This writer devotes the first chapter of his book to: (1) the emergence of the historical problem concerning Jesus, (2) the birth of criticism of the four gospels that tell the story of Jesus—his life, miracles, teachings, and death, (3) liberal Christian schools of thought regarding Jesus, and (4) theories of the non-historicity of Jesus.

Goguel suggests that the work of some of the prominent scholars of the nineteenth century gave rise to the negations of Jesus by certain critics. He states, "The first author of the nineteenth century to pronounce definitely against the actual existence of Jesus was Bruno Bauer."

There is an ever-growing number—scholars, ministers, researchers, and laymen—who question the historicity of Jesus. This, together with the rise of the advocates of the "social-gospel" theory has made inroads into the beliefs of some people. As serious as the problem is, it seems that one of the great needs today is to get the message of the Book of Mormon into the hearts of those who claim discipleship to Jesus Christ, the Redeemer and Savior of this world, and to define the roll of Jesus Christ in the affairs of mankind.

There was no doubt in the minds of Book of Mormon prophets as to the reality of Jesus Christ. They knew and taught that Jesus was the Messiah, that his mission was one of redemption, and that Christ would come in fulfilment of words spoken by former prophets who had proclaimed that "... God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth.... also that he should go and bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflictëd." (Mosiah 13:34-35.)

Nephi even explained the time that the Savior would come to the earth, saying: "Yea, even six hundred years from the time that my father left Jerusalem, a prophet would the Lord God raise up among the Jews—even a Messiah, or, in other words, a Savior of

the world," (1 Nephi 10:4.)

Lehi continued, explaining that a great number of prophets had testified of the coming of the Messiah who was the Redeemer of the world, and that mankind was in a lost and fallen state and ever would be if they did not rely upon the Redeemer. Abinadi added emphasis to the role of Christ in the plan of redemption with these words: "For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, I say unto you, were it not for this, all mankind must have perished." (Mosiah 15:19.)

Abinadi further emphasized the necessity of mankind accepting the mission of the Savior with these words: "But remember that he that persists in his own carnal nature, and goes on in the ways of sin and rebellion against God, remaineth in his fallen state and the devil hath all power over him. Therefore, he is as though there was no redemption made, being an enemy to God...;

"And now if Christ had not come into the world, speaking of things to come as though they have already come, there could have been no redemption."

(Ibid., 16:5-6.)

Nephi writes that he delights in the words of Isaiah, for Isaiah had seen the Redeemer. (2 Nephi 11:2.) He further rejoiced in explaining to the people that if Christ were not to come, all mankind must perish. He also delighted to prophesy concerning Christ, for he had foreseen his coming and the redemption. (*Ibid.*, 25:13.)

Jacob understood the law of Moses as a means of "pointing" the people to the Savior. "And for this intent we keep the law of Moses, it pointing our souls to him; and for this cause it is sanctified unto us for righteousness, . . ." (Jacob 4:5.) Abinadi also understood the law of Moses as a ". . . law of per-

formances and of ordinances, a law which they were to observe strictly from day to day, to keep them in remembrance of God and their duty towards him.

"For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God

should redeem his people? Yea, and even all the prophets who have prophesied ever since the world began—have they not spoken more or less concerning these things?" (Mosiah 13:30, 33.)

Alma, Amulek, the sons of Mosiah, Alma the younger, Helaman, Nephi the son of Helaman, and Samuel the Lamanite, all taught that the Savior would come and redeem his people. They were certain that he would come. There was no question of his being real in their minds. They knew the importance of his mission, and their efforts were to the end that people were made aware of the personal importance of living Christ's teachings. After the visit of the Savior to this continent, a detailed account of his ministry is given by Mormon.



The Book of Mormon gives some interesting accounts of men whose lives were drastically changed by accepting the gospel, and who became "new creatures." The experience of Alma the younger is one good example. Alma and the sons of Mosiah went about the land persecuting the Church. They had a miraculous conversion and, in Alma's words, his soul was redeemed from the "gall of bitterness." Note his declaration to his son Helaman: "For I went about with the sons of Mosiah, seeking to destroy the church of God; but behold, God sent his holy angel to stop us by the way.

"And he said unto me: If thou wilt of thyself be destroyed, seek no more to destroy the church of God.

"And it came to pass that I fell to the earth; and it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs.

"I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins.

"Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

"And it came to pass that as I was thus racked with torment, while I was (Continued on page 116)

the whip



The horseman paced his pony express speed so as to arrive at the next station on time. Waiting there, he knew, would be another rider and a fresh horse. The distance between stations was enough to take the best out of a horse, but not overtax him. As the rider rounded the last hill approaching the station, a terrible scene of carnage met his eyes. The burning station and encircling Indians told the story.

Unfortunately he was already spotted. He wheeled about and put spur to the tiring horse with the Indians giving chase. He could feel his horse beginning to tire. His speed was slacking.

Now it came time to use the whip. Under this stimulus the horse leaped forward and for a time continued a furious pace. The distance began to tell—breath was coming faster and feet were moving slower.

In desperation the rider savagely whipped the sweat-soaked animal, this time until welts and cuts appeared. Again, the horse, unused to such violent treatment burst forth with renewed speed. As blood flecks mingled with sweat, the pace was short lived. Now, literally trembling and shaking, the horse stumbled to a slow trot, then a walk. The rider took one desperate look over his shoulder, and what he saw caused him to use both whip and spur without mercy.

The horse was able to muster a gallop for a short distance, and then slowed to a walk. There was no life left, no amount of stimulus could move the animal, the body was spent.

As the horseman pushed the horse too far with the whip, so are many people today pushing their bodies too far with stimulants. In the long range performance of the human body, there is a proper balance of wear and repair. Any substance which whips or stimulates the body unduly and upsets this balance is damaging. The problem starts when the overstimulated body, now tired, cries for rest. Instead of granting this wish, the person resents it—resents the over-tired feeling. He must be able to continue what others are doing, continue the so-called normal pace.

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This requires him to repeat the stimulant over and over again. Then it begins to be more and more insulting to the body. The effect is gradual, but at length there is a price to pay.

One of the most common stimulants in use today is caffeine. It is predominantly consumed in the form of coffee, tea, and cola beverages. A billion pounds of coffee are consumed yearly in the United States alone.1 How often have you heard the statement, "I just can't get the day started without my cup of coffee." A cup of coffee either with, or as a replacement for, breakfast is an established institution. At a time when a good breakfast should be put in the stomach, in anticipation of the activities of the day, a morning cup or two of coffee is supposed to suffice. This is just the beginning of the daily coffee, coke, and tea parade. The public is entitled to the facts. We have been bombarded by radio, TV, and the press regarding the lift and the sparkling new feeling we will receive when we use these products.

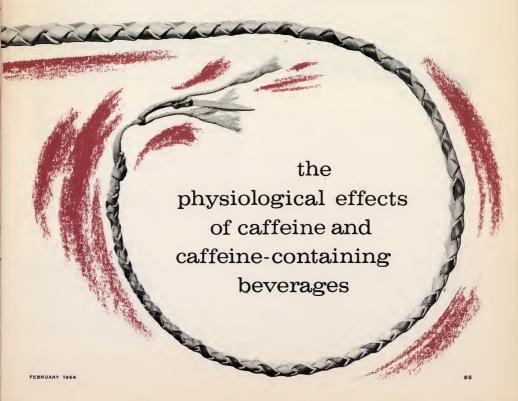
The renewal of advertising contracts is based upon sales, it must be remembered. Our TV watchers and radio listeners are faced with the most formidable array of salesmanship weaponry. It is time for the facts!

It is my intention to present information from au-

thoritative sources. For example, did you know that caffeine causes a narrowing of the blood vessels with decreased blood flow, especially to the brain? It also causes an abnormal increase in body functions and brain action, followed by a depressed reaction. Finally, there is an abnormal increased production of stomach acid and secretions. These abnormal reactions, when repeated, set the stage for diseases of any or all organs mentioned.

There are many scientific experiments and observations relating to this subject. Some are here presented. It has been long known that animals which eat the berries of the coffee plant do not sleep at night, but move about restlessly. Upon continued use, they develop loss of appetite and weight, and intestinal upsets occur. In the laboratory, when caffeine is fed to animals, they become greatly excited. Cats become frantic with moderate doses. However, with continued caffeine in the diet, the animals eventually exhibit less than normal activity, becoming lethargic and sometimes stuporous as though they had been exercised to the point of exhaustion without rest.

An interesting experiment in humans showed that even moderate doses of caffeine produced a disturbance of accurate and delicate movements. Accuracy



in such things as precise target marksmanship was impaired. The increased percentage of errors often persisted for several days.^{6, 7}

Quantitative studies have revealed that the basal metabolic rate (rate at which the tissue live) of habitual coffee drinkers is slightly higher than normal.

It is well known that nicotine is a poison. When nicotine is touched to the outer surface of the brain, severe body convulsions result. Not well known, however, is the disturbing fact that when caffeine is touched to the outer surface of the brain, identical convulsions occur.⁹

Because coffee and tea also contain a kidney stimulating drug, the kidneys come in for their share of abuse. The vital function of the kidney is to excrete waste. Experiments in animals show that this ability becomes weaker after being given the drug. On continuing, further damage and definite abnormal kidney changes take place. Eventually under prolonged dosage, even death of the kidney cells occurs. Most remarkable of all, these changes can be present even when the urine appears normal! In other words, this drug may cause death to kidney cells without any evidence of it showing in the urine. 10

The parade of organs involved also includes the

physical fitness. Most of the talk has been about exercise, but little regarding diet. Basically what enters the individual's stomach is what the individual becomes physically. The body-building process starts prior to birth while in the womb. Here the baby is strictly dependent upon the mother for nourishment. As a warning to pregnant mothers, it has been found in dogs that the identical amount of caffeine taken by the mother has been found in the circulation of the unborn animal.17 Since younger tissue is more sensitive to poisons, the damaging effect is greater.18 Animals which receive caffeine in the diet may also have a decreased number of offspring. 19 The offspring which receive caffeine are generally stunted in size and do not show the normal amount of activity. Children who drink caffeine beverages have been experimentally proved to average below the normal weight, height, and strength.20, 21 There is no doubt that habituation occurs to this drug, even by the casual user.22, 23 When I refer to caffeine beverages, I refer to coffee, tea, and cola drinks.

There has been considerable confusion about the role of cola drinks with regard to caffeine content. Many of the so-called "soft drinks" popular in the United States and elsewhere maintain their appeal



heart. I saw a sign in Berlin which said, speaking of a certain "decaffeinized" coffee product, "Drink, it spares the heart." This company already admits one of the problems-that caffeine whips the heart. This was proved when individuals were given caffeine while tracings were being made on an electrical heart recorder, the electro-cardiograph. The startling findings were that the heart rate is altered. There is slight slowing at first followed by speeding (palpitation). Arrythmias (irregular heart beat) may be encountered in people who use caffeine beverages to excess. 11, 12, 13 Although the decaffeinated beverages have a reduction in caffeine, yet other harmful effects remain. One of these consists of the stimulation of too much acid in the stomach.14 This causes heartburn, which may lead to stomach ulcers. In fact, one scientist has flatly stated that the widespread use of coffee, tea, and cola beverages largely accounts for the production of such ulcers. 15 Any discussion concerning coffee is equally applicable to tea.16

From a national standpoint, there is much talk about

not only because of their flavor, but also because of their caffeine content.²⁴ Certified analysis performed on March 21, 1963 by the State of Utah reveals that three cups of coffee from separate coffee shops in downtown Salt Lake City, contain 38.2, 40.7 and 47.2 milligrams each of caffeine, an average of 42.1 milligrams. One bottle (12 ounces) each of three leading cola beverages contains 36.5, 42.3, and 45.0 milligrams, an average of 41.3 milligrams.²⁵ The astounding fact is, that when one drinks a cola (12 ounces), he takes

A striking comparison between cafeine found in three leading cold drinks and three sample cups of coffee is shown in the graph on the right. The coffee was obtained from three separate coffee shops in "ready to go" cartons in downtown Salt Lake City. The bottles of cold drinks were purchased from a grocery store. Analysis was made by the Utah State Chemist's office, test report No. 63-C395-63-C400 inclusive, dated March 21, 1963.

into his body as much caffeine as he would get in a cup of coffee!

Because so many people are stimulating their bodies unduly, there has been a great upswing in the use of tranquilizers to combat excess nervousness. What an unnatural way to live.

Verse four of the eighty-ninth section of the Doctrine and Covenants warns of evils and designs which will exist in the world in the hearts of conspiring men in the last days.²⁶

With sales quotas and monetary return as their only goal, production quotas are emphasized. These are constantly rising throughout the world. In the case of tobacco, despite the medical warnings which have come out in the last few years, the consumption of tobacco is steadily on the rise. Habituation cannot be denied. This is no less so with caffeine beverages.

The marvelous gift of the Word of Wisdom to the world was a gratuitous act of foresight in the kind, loving wisdom of our Creator. The facts herein have been subsequently substantiated scientifically over and over again in the years since, and at great monerary cost. Despite this, many men heed it not. Why is this so? It is because a great and powerful horseman rides astride the world today. His whip is loaded, but

his lash gives a false feeling of stimulation and increased productivity. This leaves a deficit. In an effort to overcome this, the stimulus is repeated and the aggravation continues. In the end there is a price to pay.

Caffeine containing beverages are part of this whip. Every person owes it to his own body, and as his contribution to the heritage of succeeding generations, to eliminate all such items from his diet.

Goodman and Gillman, The Pharmacological Basis of Therapeutics 2nd ed., p. 339.

Scillmann, Manual of Pharmacology, pp. 254-262.

Scillmann, Manual of Pharmacology, pp. 254-262.

Goodman and Gillman, op. cit., p. 339.

Scollman, op. cit., p. 255.

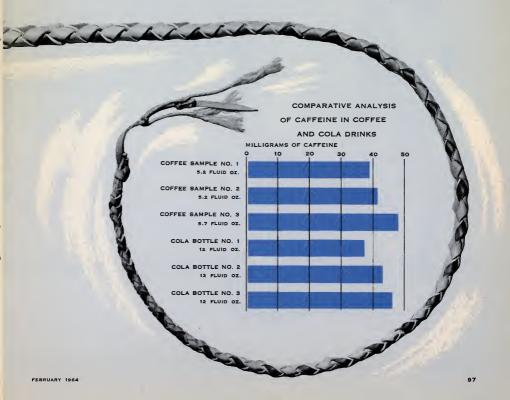
Bid., pp. 254-255.

Bid., pp. 262.

Goodman and Gillman, op. cit., p. 342.

Goodman op. cit., pp. 258.

Bid., pp. 268.







"Jim! You come here this minute!" I could hear my mother's voice above the roar of the wind. The house was hidden in the blizzard, and the snow, drifting around the barn and over the fences, grew steadily deeper.

"Jim," she called again. "Can you hear me, Jim?"

"I'm coming, Mother," I answered, but she didn't hear. The wind caught the words as they came from my mouth and hurled them into the night, making them an ineffectual whine drowned by the fury of the storm.

I started toward the house, bucking the waist-deep snow. The tracks I had made only minutes before were already drifted over, and the snow beating into my face was blinding. It was the heaviest storm of the worst winter that I or my father or even the old-timers could remember. Even now, sixteen years later, when I think about that year and the hardship it wreaked on my family and neighbors, I shudder with a kind of horror. It seemed that day in January of 1948, that everything my parents and my grandparents before them had worked so hard for would be wiped away. We were sheep ranchers, just small ranchers, but we made a comfortable living, and we loved it. Sheep ranching was the only livelihood we knew and the only one we wanted to know, but the sheep were freezing and starving on the range. We couldn't get feed to them through the deep snow, and we couldn't get them to the feed for the same reason.

Mother was standing on the porch, a blanket clutched tightly about her shoulders and her hair streaming in the wind. The snow swirled around her, making her seem smaller than she was, more fragile and even more beautiful. I loved my mother more, I think, in that moment than I ever had before. There is more strength there, I thought to myself, than in two men twice her size.

"Jim, what on earth were you doing outside in this storm?" She scowled at me, but her eyes smiled, and I knew she wasn't angry. She had every right to be though. I deserved what she was saying.

"I only wanted to help Dad," I stammered.

"That blizzard is no place for a ten-year-old boy," she said. "Besides, your father's miles away with the sheep. You know that."

"But with the storm he'll need help," I pleaded.

"Never you mind that. Just get in the house and stay there. I have enough to worry about without you slipping out to the barn in that storm."

Inside it was warm. The sound of burning wood from the kitchen stove was friendly, comforting. The room was filled with the sweet aroma of milk warming on the stove.

"Here," Mother said, as she poured the milk into a glass. "Drink this. You must be freezing."

I took the milk and drank slowly, savoring the rich taste of whole milk. A slender column of steam rose from the glass and hung in the air above it. The milk felt good in my stomach. I was cold.

"I wish Dad could have some (Continued on page 128)



SCOUTING

A GREAT AMERICAN PARTNERSHIP

BY EZRA TAFT BENSON

OF THE COUNCIL OF THE TWELVE

As we read the newspapers and other printed media, watch television, listen to the radio, and hear the voices of distinguished Americans, we have become conscious of the fact that America is at the crossroads. Great tensions are around us, great pressures and influences surround us. Philosophies of several kinds and colors are posed for our consideration; yes, some are even promoted and advocated so strongly that, lest we beware, we are in danger of

losing our great heritage of free-dom and liberty.

With all this contentious climate there is great need in America, now and in the years to come, of sound judgment, abilities to see conditions clearly, to know our basic concepts and philosophy, and with intelligence to arrive at proper conclusions. Great wisdom and courage in all walks of American life is a paramount need.

The need is now, and adult citizenry must face the task. There are many elements at work in the country; many forces for good, many poor and many bad. Today

we who love America must stand united to see that the great and demanding problems are properly resolved.

The need will be as great or greater in the future. We will continue through all the foreseeable future to need men of great capacity, judgment, wisdom, high spiritual values, and character. Many elements in America have power and resources to contribute to this acute need-the home, the Church, and the school. Among the other groups with the knowhow and skill to help strengthen America are the several tried and effective vonth activities. One of these is Scouting-the great program of the Boy Scouts of America.

Scouting has been with us in America for fifty-four years. About 36,059,000 young men have stood and said, "On my honor I will do my best. . . ." What has a man, that is worth more than his honor. to pledge? Truly, honor seems more valuable than life itself. And who can do better than to do his best? Most of us settle for a percentage of our best. To have these important principles deeply embedded in the hearts of 36,059,-000 Americans is an achievement of magnitude. During the fiftyfour years of the history of Scouting in America, probably 80,000,000 Americans could and would have made the promise if it had been possible to interest a sufficient number of Scouting sponsors.

Scouting is no longer on trial. It is past the experimental stage. It has ready acceptance. It is a definite part of American life, American lore, and American heritage. Scouts of today live the legendary lives of the great American pioneer scouts. The vision,

perseverance, courage, determination, and self-reliance of the old Scouts are inevitably a part of Scouting today and so are a part of America today.

Scouting is not an organization. It is a movement. There is an organization associated with it called the Boy Scouts of America. This organization is the governing or administrative body of Scouting. It is composed of leading male citizens from all parts of America, geographically, socially, racially, philosophically. This group of men is charged, under the provisions of a charter issued to it by the Na-









tional Congress, to offer the great program of Scouting to every boy in America, regardless of race, color, or creed.

As a movement, Scouting is a program or a method. It is a way of doing something. Its purpose is:

1. Character building—to help to fill the need for men of shining honor.

2. Citizenship training—to help young men to develop an uncompromising love for America and its great concepts and institutions; to develop a strong attitude and determination of self-reliance.

3. Leadership development — to help to answer the great need of leaders of capacity with high ideals.

4. *Physical fitness*—to help to beat down the tendency, if there is one, of physical deterioration.

5. Spiritual growth — American foundations and spiritual perpetuation of America are assured with spiritually inclined citizenry.

As the constitution of the Boy Scouts of America says, "That the

purpose of this corporation is as set forth in the original certificate of incorporation under the laws of the District of Columbia, dated February 8, 1910, and restated in Section 3 of the Charter granted by Congress June 15, 1916, as follows: That the purpose of this corporation shall be to promote, through organization, and co-operation with other agencies, the ability of bous to do things for themselves and others, to train them in Scoutcraft, and to teach them patriotism, courage, self-reliance, and kindred virtues, using the methods which are now in common use by Boy Scouts by placing emphasis upon the Scout Oath or Promise and Law for character development, citizenship training, and physical fitness."

The procedure of offering Scouting to boys is not direct. Officially, in making Scouting available to boys, the Boy Scouts of America does not make a direct approach to boys. They are reached through institutions. The leaders of Scouting make it available to institutions—churches, synagogues, schools, civic groups, fraternal organizations, labor and farm groups.

When the institution, which usually has a group of boys and a boy program, accepts Scouting, it is chartered by the Boy Scouts of America to operate the Scouting program as a supplement to its own boy program. The charter is issued on an annual basis. It is renewed each year. When the institution is chartered, these things happen:

1. It helps boys.

2. It helps the community and state.

3. It helps strengthen the nation.

4. It supplements the boy program of the institution. Scouting's interpretive literature says, "When

the founding fathers established Scouting in America, they decided to make the program available to institutions—churches, schools, civic groups, and fraternal bodies—to supplement their programs in their

... to promote the ability
of boys to do things for
themselves and others,
to teach them patriotism,
courage, self-reliance,
and kindred virtues

work with boys."

5. It helps the institution with its boy program-to help achieve its purpose. Again, the literature of Scouting says, "The very core of this program is the recognition that each Chartered Institution has its own aims, methods, and procedures which they are bound to maintain and a further recognition of the value of Scouting to enrich their youth programs and to help the Chartered Institutions to do better the things they always wanted to do with and for their own boys and for the boys of the community, recognizing also, the basic policies of the Boy Scouts of America."

Thus, the sponsoring institution and the Boy Scouts of America became partners. Each complements the other in its boy programs. Each does its part.

The institution provides the boys and the leaders with their meeting facilities and annually registers the boys and their leaders with the Boy Scouts of America.

The Boy Scouts of America make the program of Scouting available to the institution and provide many services, including leader training.

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professional guidance, activities, camping facilities, and registration service. This is all done to make the program of Scouting effective in the institution.

Each also recognizes the policies and standards of the other. Thus, this great partnership is established and operates. If either partner fails, the whole operation fails. With each partner carrying its load, phenomenal success has been the result.

Here are evidences of great partner successes:

		Units	Units	Units
	Sponsor	1960	1961	1962
1.	P-TA	21,663	21,949	22,330
2.	Methodist	13,335	13,668	13,937
3.	Catholic	11,307	11,595	11,800
4.	Baptist		7,428	7,508
	Presbyterian	7,168	7,154	7,179
6.	"Mormon"	5,550		6,779
	Lutheran	5,654	5,746	5,895
	Lions Clubs	5,137	5,090	5,064
	Public Schools	4,340	4,469	4,796
10.	Amer. Legion	4,302	4,199	4,121

At the end of 1962, 88,000 organizations of various kinds were sponsors of the Scouting program. They sponsored and were chartered to

operate 135,389 Scouting units, with a total of 3,909,485 boys registered on December 31, 1962. There were 1,412,682 leaders also registered at that time. This is a resounding demonstration of the success of this great co-operative American enterprise. And American it is; boys belong or not, as they choose; leaders serve as leaders or not, as they choose; Americans support it or not, as they choose. It has been said that, "Scouting is as American as Indian corn."

The outlet for Scouting to institutions is through the 529 local councils. The local council is a definitely described geographical area. Significantly and primarily the local council is a federation of the chartered institutions within its boundaries.

The institution selects from its own membership a representative to be a member of the local council. His title is Institutional Representative. Since more than fifty percent of the membership of the



local council must be representatives of the sponsoring institutions, the added importance of these institutions is easily seen. The council annually elects from its membership, officers and an executive board. The board is the council's administrative body.

The membership of the council and board always comes from the various parts or facets of the community. Among these are the churches, synagogues, civic, educational, agriculture, business, industrial, professional, labor, and financial. Thus, Scouting is the program or instrument through which the Boy Scouts of America and chartered institutions become partners to help to achieve a high purpose: To help to perpetuate the great fundamentals of America.

The Scout solemnly pledges to do his duty:

- 1. To his God
- 2. To his Country
- 3. To his Fellow men
- 4. To Himself



. . . to help perpetuate the great fundamentals of America



He promises also to obey the 12 points of the Scout Law, which starts with trustworthiness and concludes with reverence. He has a motto, "Be Prepared" and a slogan, "Do a good turn daily."

Religious emphasis is a part of Scouting. All would agree that the most important statement in Scouting is the Scout Oath, and the first principle enunciated in it is "duty to God." To implement this great principle, the Boy Scouts of America have urged the churches of America to design awards and to establish requirements for their achievement, to recognize Scouts and Explorers when they have done their duty to God and have been faithful in their religious duties. This has been done by the churches

and synagogues and has become a cornerstone among the great blessings of Scouting.

For the various religious faiths, chaplains are active in the Scout camps of America to assure the spiritual needs of the campers.

Religious advisory committees are functioning over the country to maintain and strengthen the partnership with religious groups.

Patriotism has been a part of the program. In an effort to help get out the vote in a national election, 30,000,000 doorknob hangers, urging all voters to vote, were distributed by the Boy Scouts. Flag ceremonies, patriotic observances, and service projects of various kinds should instill in the lives of boys a consciousness of the greatness of America.

Advancement and activities in the program can develop our youth intellectually. The patrol method and specialty programs will develop leadership. And all this to the advantage and credit to our boys and our country.

In fifty-four years of Scouting 36,059,000 boys have said, "On my honor I will do my best." There could have been possibly 80,000,000 make the pledge. What was the deterring factor? Why was it 36,059,000 instead of 80,000,000?

There were not enough chartered institutions as partners.

America is growing—the population increase is rapid and accelerating each year. There are and will be more boys, and they will surely want Scouting.

There will be more churches and synagogues. Fifty-one percent of Scouting units are church sponsored. There will be more clubs. The P-TA will be extended. The

(Continued on page 127)

Popular Education in Genealogy

In the Church and in the world, genealogy is fast coming into its own. No longer is it regarded as a hobby for the aged and the retired. Today its devotees, including the young, middle-aged and elderly, are making out pedigree charts and family group sheets, corresponding with relatives for genealogical information, searching through an endless number of books and scanning microfilms in a quest for the records and life stories of their forefathers.

These are but the first rosy tints of the dawning of the greater day for genealogy.

In 1894, when the First Presidency of the Church, several of the Apostles and a few others met and organized The Genealogical Society of Utah, they declared one of its chief purposes would be "educational in disseminating information regarding genealogical matters." This was a mild but important statement. It is doubtful if, at that time, they even dreamed of the immensity which this educational program would eventually assume. Now, seventy years later, the full vision of a Church-wide-even world-wide-program of teaching people everywhere how to seek out their progenitors is beginning to burst upon us.

Church authorities are clearly defining this work as an important Priesthood responsibility. They are pointing out that every bearer of the Priesthood is under a sacred obligation to seek out and be sealed to all his progenitors and their families. As President Brigham Young emphatically said, "This Priesthood has to do it. This Priesthood is for this purpose."

So the need for intensive training in genealogy is here.

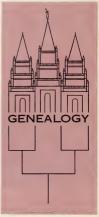
Already there is a number of avenues open to those who would learn.

First there is the Family Class studying record keeping and genealogical research on M.I.A. night. Currently those attending are studying Genealogical Research Standards, an introductory course in the obtaining, verifying and properly recording genealogical data. Additional courses are to be provided in September 1964 in American and English research, to train members in the wise use of the available records of those countries. Members will be privileged, after they have taken the basic course, to choose which of these two advanced courses they wish to take. Several genealogical classes may thus be in session on the same night.

Another great teaching opportunity is available in the Genealogical Training Class in Sunday School. In



Pertinent Questions Answered



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many wards this class is largely attended. Many of those in attendance are the same persons who are enrolled for the Family week-night class. There is no duplication in the lessons, and helpful guidance is given to those who are earnestly desirous of learning all they can about research.

In 1964 special lessons in genealogy for juniors will be taught in all of the Sunday Schools (in six pilot stakes). It is reported that numerous other stakes and wards have requested the opportunity to teach these lessons to their young people. This, of course, will be done in all stakes in 1965.

Naturally, with this widespread need for skilful genealogical instructors, it is proper to take effective steps to train the teachers for genealogical classes. Plans are being carefully considered to have two wellchosen and qualified teachers come to the Genealogical Society from each region (or from two or more regions where each includes only a few stakes) to be given an intensive course on how best to present the American and/or the English and Welsh course. Regional or area teachers will then train two teachers from each stake, and stake teachers will next train two instructors from each ward. This should surely raise the level of genealogical instruction.

Research texts are now being prepared on research

in Germany, Holland, the various Scandinavian countries, Scotland. Other countries can be included as the demand grows for them, so that in the end there should be an official text for every country where Latter-day Saints are seeking out their dead.

To give further intensive genealogical training and to prepare teachers for the expanded program in genealogy of the future, a number of courses is provided on the basis of University credit at Brigham Young University. There are three religion courses in genealogy now for which religion credit may be obtained. Courses in genealogy may be obtained for credit at the following four B.Y.U. Adult Education Centers: Ricks College at Rexburg, Ogden, Salt Lake City and Los Angeles.

Still more, virtually all of the courses given at Brigham Young University and at the various Adult Education Centers, are also obtainable through the Home Study Department at B.Y.U. Plans are being considered to expand the number of these courses as the need enlarges for qualified teachers and researchers.

The genealogical mustard seed is growing. The mildly stated objective of "disseminating information regarding genealogical matters" is blossoming out into a most tremendous and impressive program of the Church.

In submitting family group sheets for processing is it necessary for me to record the relationship of the Family Representative to the husband and wife on each sheet?

ANSWER:
The answer is found in the Genealogical Instruction Manual, 7-1, in these words:

"On each family group record submitted for temple work the name of the Family Representative must appear in the appropriate space. It is from this person that the relationship is shown to the husband and wife on the family group record."

It is essential that this relationship be shown on every family group record sent in.

QUESTION: What procedure is followed in this ward examination of records by the Family Group Sheet Examiners?

ANSWER: The family group sheets are delivered by the patron to the high priests group leader, who is adviser on genealogy to the bishop. The latter records on a printed form in his possession the name of the person submitting the sheets (the patron), the number of sheets received, and the date of receipt. He then gives them to Record Examiner No. 1, who carefully checks over the sheets in accordance with standard instructions. If there are imperfections he (or she) attaches slips, to the sheets, calling attention to these errors or omissions and pointing out what should be rectified.

He is not to make any marks or notations on the sheets themselves. Then he initials the sheets and returns them to the ward genealogy adviser.

"Ward Record Examiners should make every effort to check the sheets within a day or so after receiving them."

The adviser records the date the sheets were returned to him by the first record examiner. Next he delivers the sheets to the second record examiner who follows a like procedure to that of the first examiner. Then the adviser records on the printed form in his possession the date the sheets were returned to him by the second examiner and also the date he returns the sheets to the patron.

The patron should amend his sheets according to the suggestions given by the two examiners. It is then his responsibility to submit them to the Records Office of the Genealogical Society in the usual way.





In 1844 the west border of Illinois formed part of the mythical line known as the American frontier as it edged out of the Green Bay in Wisconsin and headed southwest to the Mississippi River, then down river separating Illinois from the Territory of Iowa until it gained the Missouri line, hence west to the western boundary of Missouri, and then south to Arkansas and the Republic of Texas.

Admitted to the Union in 1818, Illinois in 1844 was a sparsely settled state of 625,000 people, most of whom were farmers, relying on the growing of grain crops and the grazing of livestock on the grassy plains. For the most part they were without adequate money to buy a comfortable home, seed, or farm equipment. (Cyrus McCormick's automatic reaper and John Deere's steel plow had both appeared in 1835.) Selling what they could, buying only what they needed, all looked for better times, but the panic of 1837 had

thrown the nation into a depression that would last for years. (It was called the "hard times.")

Farm laborers were paid their board and room and fifty cents a day when they worked. Horses sold for \$60; beef three dollars per hundredweight; pork eight dollars a barrel; wheat thirty cents per hundred pounds; flour two dollars a barrel; corn 15c a bushel; and the best hams for three cents a pound.

Most of Illinois' population resided south of Springfield, the state capital.

One of the nation's thoroughfares from the east to the west passed through southern Illinois, crossing the Ohio River at Golconda. Here much of the country is hilly, and at that time, was heavily timbered. Mammoth oaks, poplars, hickories, pecans, and other trees were abundant. The hillsides abounded in springs of clear water. The forests offered game, the river fish. The bottomlands (Continued on page 110)

FEBRUARY 1964



GREAT	
Open Diapason	8
Bourdon	8
Dulciana	8
Octave	4
Rohrflöte	4
Quint	23/3
Super Octave	2
Mixture	IV
Trumpet	8
Clarinet	8
PEDAL	
Diapason	16
Sub Bass	16
Octave	8
Bourdon	8
Super Octave	4
Blockflöte	2
Mixture	IV
Posaune	16
Trumpet	8
Schalmei	4
SWELL	
Flauto Dolce	16
Diapason	8
Rohrflöte	8
Salicional	8
Gedeckt	4
Salicet	4
Nazard	23/3
Flautino	2
Mixture	١V
Fagott	16
Trompetto	0

COUPLERS Swell to Great

Swell to Great	8
Great to Pedal	8
Swell to Pedal	8

Oboe 8

Clarion

Vibrato

ACCESSORIES

Three pre-set combinations affecting entire organ Individual Swell and Great expression pedals Pedalboard light Operating pilot light Fallboard cover and lock Chorus control Pedal expression switch Main-Full-Echo switch

What makes a good organ?



Ask the organist who plays one

If asked the following questions, most organists would give answers like these:

Q. What are the most important tonal ingredients of a good basic organ?

A. First a good Diapason, or Principal Chorus as basis of the organ ensemble.

Q. What is the next addition to a good organ?
A. Flute work for the secondary ensemble.
It adds variety, provides accompaniment.

Q. What other qualities are important?

A. A good complement of Strings, Chorus Reeds, and, of course, some Solo Reeds.

Q. How many pedal stops should an organ have?

A. Enough to support the foundation Diapason work on the manuals and balance all of the Flutes, Strings and other combinations. Pedal stops should be available also for solos.

Q. Are couplers important?

A. Yes, to make the organ truly usable for church services and performance of the standard organ repertory, the Swell should couple to the Great, and both Great and Swell should couple to the Pedal.

Now check the specifications of Baldwin's new Model 6 Organ to see how well it meets the requirements mentioned above. Not only are the stops you want there, but also the tone. All 33 stops are independent—programmed through various channels of the standard three-channel amplification system in the Main Organ to give acoustical separation with the best musical results.

Built to the recommendations of the American Guild of Organists, the Model 6 meets the need for a two-manual organ of superior musical quality at a price within the means of a church with a modest budget.

For more information about the Baldwin Model 6, mail the coupon below today.

Idwin Piano & Organ Company
01 Gilbert Avenue, Cincinnati 2, Ohio ease send more information about the w Baldwin Model 6 Organ.
ME
URCH
DRESS

(Continued from page 107)

were covered with cane and grass, So it was that those making the east to west crossing found themselves in a country where a living could be made with little workand above all, where they were on free government soil. And so they stopped.

These early people came from Georgia, the Carolinas, Tennessee, Kentucky, and Virginia, and it was only natural that with them they brought a pro-slavery attitude.

It was a northern county, however-Hancock, set in the center of the black, loamy soil that was the long Hancock prairie-that claimed the state's largest city. Here on the nation's frontier was Nauvoo, 1844, the Mormon capital, with a population of about twenty thousand—this at a time when the future midwest giant Chicago was a city of 10,000 on the southwest shore of Lake Michigan, and Springfield was a "muddy little town recently

planted on the prairie." Nauvoo was a city visited daily by authors and journalists-from the east and abroad-who came to view the swiftly blooming metropolis and to interview the Prophet Joseph Smith; by politicians courting the favor of the Saints, who for a time held the political balance of power in Illinois; by land speculators bent on making a hasty profit; by people of means making the fashionable journey up the Mississippi River by steamboat; and-as with all western cities of the time-by the cunning, the destitute, and the wanted.

Even at that time, as it has in the years since, Nauvoo was hailed as a new concept in community planning and the first truly American contribution to city dwelling.

Commerce, as the Nauvoo area was first called, was originally a large Indian village known as Quashquema, and later, in the early 1820's, it was settled as an Indian trading post.

Tucked into a horseshoe bend of the Mississippi River, Nauvoo stood on two levels, the hill and the flat.

The bank of the river, some half dozen feet above the high water mark, immediately leveled off for seven blocks and then the ground began a gradual ascent of sixty to seventy feet where it leveled off again into the prairie, thus forming the city's two levels.

Between the great crescent of the river and the homes on the flat was wedged a belt of wooded ground.

It was from the bluff, in Nauvoo's new hill section, that one went to view the surrounding country. Here from a lookout platform, a common addition to river towns, one could see the valley of the Mississippi River, lying exposed for miles in each direction. Beyond the checkerboard of the city, the wooded belt, and the broad, sweeping curve of the river, the abrupt banks of the Iowa shore leveled off into a low plateau covered by a stand of timber. Here was the Mormon settlement of Montrose.

Looking south one could see the tortuous course of the Des Moines River forming the boundary be-tween Missouri and Iowa territory as it made its confluence with the Mississippi from a northwester-

ly direction.

TOPIARY TREE

BY WINIFRED HEISKELL LAYTON

Spring is a Topiary tree, trimmed to shape, fancifully depicting lambs, or colts, or kittens . . . comes a late snow, the tree wears mittens.

Upstream one could see as far north as Fort Madison and downstream as far south as Keokuk, both on the Iowa side.

Stretching eastward from Nauvoo was the beautiful flat country of prairie grass, intermittent woodlands, and farms. They were crossed at varying angles by winding creeks lined with trees.

In the center of the city, on the brow of the bluff, an equal distance from all three sides of the river, stood the Nauvoo Temple. ready, in its partly completed condition, it could be seen for several miles up and down the river.

Nauvoo had two steam grist- and sawmills and one water mill, a wagon shop, two stone quarries, an iron foundry, one pottery works, and a match and powder factory. Most of the manufactured products, however, was consumed at home with agriculture as the economic basis of the area.

Each morning from the temple construction site a bell tolled at seven, signaling the start of another day, and rang again at twelve-noon. one, and six o'clock.

During the day the air was rent with whistles of riverboats as they came to dock at the foot of Water Street. Through the city's streets plodded oxen, pulling behind them large slabs of stone underslung on the heavy timber of a wagon skeleton. And children, temporarily lost to their parents, could be found trailing behind the oxen as they worked their way up the bluff to the temple site, or, if not engrossed in such things, perhaps playing along the river's sand banks, half-hidden among the cornelians which grew in wild profusion.

The day in Nauvoo began at five am and extended for some 12 to 16 hours in the summer and 10 to 12 hours in the winter. In the evenings one would read the Bible, the Book of Mormon, or other church literature, or perhaps a copy of some eastern newspaper, arriving on a steamboat that day, or one of the local papers, of which the city had two, the Nauvoo Neighbor and the Times and Seasons.

The Neighbor was an informal news sheet containing mostly local news. The Times and Seasons was a common country newspaper on one hand and a church journal on the other. A semimonthly publication, it carried marriage notices (headed hymeneal notices), obituaries, advertisements, orders to the Nauvoo Legion, and acts of the legislature, in addition to reports of missionary work, communications from the Prophet, and articles expounding Mormon doctrine.

Sundays in Nauvoo were devoted to church services and religious instruction. When the basement of the temple was completed, the Saints met there, where previously, and on some occasions yet, they had met in one of the city's three principal groves-one immediately west of the temple, another in the hollow south of Mulholland Street, and a third, and one in which the Prophet delivered on Knight Street, in the fourth tier of blocks east of the halffinished temple. At one of these sites near the temple, six weeks after the Prophet's death, Brigham Young and the Council of the Twelve were sustained as the new leaders of the Church.

In the evenings the seventies, elders, or priests quorum might hold a corn-husking party, a pie supper and dance, or an amateur theater night. A favorite with everyone was the dancing on the deck of the church-owned riverboat, *Maid of Ioua*. The cool breeze off the water that gave relief to the summer heat, the twinkling of light on the rippling water below, and the swish of full skirts was a thrill long remembered by the young.

Of special occasion for the young adults was the gathering of the young ladies to a home for quilting from three until six in the afternoon and then the retiring to a large, food-laden table in the kitchen for supper. After the dishes were washed, the kitchen cleaned, and the quilt frames taken down, the young men began arriving, their evening chores completed. Once together, the young people would sing several songs and then promenade around the room for a dancing partner. At nine o'clock a second

supper was eaten with the young men, after which games followed until midnight when the guests departed.

As one would surmise, the social engagements of importance were the Prophet loved to entertain or at the Masonic Hall. Cotillion parties held at the Mansion House, where and other formal affairs were held at the Mansion House or in other homes large enough for such affairs. Generally the proceeds from such events went to the benefit of widows, missionaries, or the needy.

Informal affairs were held in many places—a neighbor's new barn, shed, or coop, in the cleared areas of the

groves or on the wharf.

Popular with the Saints were debating and dramatic societies. These were sponsored by the various church groups, social organizations, and schools, and received much praise from church officials.

In the evenings the streets of Nauvoo were often filled with the music of singers, the serenading of newly married couples, as well as that of new parents

that of new parents.

The city had three bands: the Nauvoo Brass Band, the Quadrille

Band (when strings were added to the Brass Band), and the Nauvoo Legion Band.

There were special events in Nauvoo, too, such as a visit from the Mabie and Howe Circus Company, or, as part of the 1844 Fourth of July celebration, a pleasure trip for one dollar up the river to the Illinois bluffs on the New Haven.

In education the city offered grade schooling in 1839, and in 1841 chartered the university of the City of Nauvoo, although a campus was never built, and the classes that were offered were conducted in rented public quarters. By 1844 some schools in the city offered "common studies," meaning the three R's, "and on demand the higher mathematics, philosophy, chemistry, Greek, Latin, French, and Spanish." (In Nauvoo newspapers' advertising.)

Visiting in 1843, a Reverend A. Prior of the Methodist Church reported, "I found all the people engaged in some useful and healthy employment. Their place was alive with business—much more so than any place I have visited since the hard times commenced. I sought in vain for anything that bore the

partner. At nine o'clock a second Nauvoo Brass Band, the Quadrille in vain for anything that bore the New Genealogical Materials Simplify Research Here is the new Genealogical Research Work Book prepared for use in the Family Genealogical Classes, for use in the Home Teaching Program, and for all research in genealogy. Many researchers — both beginners and experienced — already For Home Teaching have found it to be the greatest help to come forth in many years. It is designed to be used with any course of study, For Family Genealogical Classes and can fit any personal and group program. This is a simplified system of research, eliminating confusion, For All Who Have Ancestors disorder, and the uncertainty of "how to do it?" This new Work Book System will guide you carefully and easily from what you already know through the sources available to you to find your ancestors, and to establish them in your Line of RESEARCH WORK BOOK Ancestry. This new Research Work Book includes, among other features, the following: + A generous supply of the newest and simplest + Six Steps to follow for orderly research + The new Research Survey instructions from Research Work Sheets (family group), the Genealogical Society which are the basic part of the Work + SOURCES: Where to go for information. This Book System = is a wonderful new source guide by + File envelopes, for filing documents, pictures, Floren S. Preece, widely-experienced researcher and genealogical teacher. Sections for historical hotes, and for maps. + A supply of our new Pedigree Chart Work (New maps will soon be available for Sheets this Work Book). + AND - Research Organizer forms to help you plan your visits to the Library, write your letters, etc., etc. These forms alone will save you much time and effort. ALL of this material listed above and more, bound either in a prong loose-leaf binder of genuine tough PRESSBOARD, or in a strong, cloth-covered, stiff-back 3-ring binder. LDS AIDS Price for complete Genealogical Research Work Book: Pressboard Binder

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mark of immorality, but was both astonished and highly pleased at my ill success. I could see no loungers about the streets nor any drunkards about the taverns. I did not meet with the distorted features of ruffians, or with the ill-bred and impudent. I heard not an oath in the place, I saw not a gloomy countenance; all were cheerful, polite,

and industrious. Of special importance to the men, outside of their church activities, were the activities of the Nauvoo Legion. Many recreational activities were open to the men in Nauvoo, but parading and drilling with the Legion was the chief activity.

At this time the Nauvoo Legion numbered about five thousand. Lacking funds for a common uniform, the men improvised on their own, and visitors often commented on the display of imaginative dressas well as the diversity-when the Legion paraded.

The Nauvoo Legion was not an exclusively Mormon military association (Nauvoo was 80 percent Mormon, 20 percent non-Mormon), but a body of citizen soldiers from north Hancock County. In time they became known as the best militia in the state, and on occasion were said to be the best in the country

The women read Lady's Book, and the men read the North American Review. Most of the books published were cheap reprints of foreign classics.

In the east, employers paid 12c to 15c an hour, had morning prayers, required employees to be churchmen, and in many cases, abolitionists.

As with the rest of the nation, the pro-slavery versus free staters conflict was of much importance. It was a Presbyterian minister that introduced into Illinois the flames of abolition. After writing in his St. Louis Observer several antislavery articles, he was driven by the pro-slavery Missourians from their state. Landing in Alton, Illinois, across the river, his press was destroyed by the citizens of that city. Shortly after Lovejoy disclaimed to being an abolitionist. After several months of quiet publishing he again took up the pen for the cause, and again the citizens destroyed his press. Undaunted, he set up a third press-and it too was destroyed. It was during a riot while defending the arrival of his

fourth press in 1837 that Lovejov was killed.

Nevertheless, the movement was underway, and in 1844 it was a force to be reckoned with in Illinois.

Financially the state was bankrupt. In 1841 the Governor reported the state debt was over 12 million dollars, the interest on which was near \$700,000. No one project, said the Governor, was returning profits to the treasury, nor was there enough money in the hands of the people, he claimed, to pay the interest on the debt for one year. The condition was reflected in the sale of Illinois bonds which were quoted at 11c on the dollar. In 1842 both the State Bank at Springfield and the Bank of Illinois at Shawneetown went bankrupt and the following year were forced into liquidation.

As with Missouri across the river, mobocracy was common throughout the state. Perhaps it was the unstableness of a new area combined with the panic of 1837 that opened the area to this condition. Earlier Hancock County had been overrun by horse thieves and counterfeiters. They counted in their numbers sheriffs, judges, and constables. A decade earlier in Pope County a gang became so strong they constructed a fort.

On the heels of lawlessness came the Regulator groups-citizens banding together to stand against the lawless. This activity was encouraged by high state officials.

It was during the 1840's that lawlessness became the most rampant. The current governor, Thomas Ford, explained that Regulator groups existed because the law couldn't furnish enough strength "in the face of popular excitement."

By 1844, however, it was the Regulators who needed policing.

As an example of this problem outside of Hancock County, in southern Illinois, the 1843 legislature created a ready-made hotbed for difficulties already existing in that area between the Regulators and Flatheads when it passed a bill providing for a new county-Massac -to be taken from the confines of the currently troubled Pope and Johnson counties.

Horse thieving and counterfeiting were common-and so were their aftermaths, barn burning, whipping, and assassination.

The Regulators, following the

example set for them in other counties, formed themselves into companies with captains and leaders. and the Flatheads, likewise, had their organization. Soon there was open warfare. "Undesirable" families were being expelled from their homes. Death had ceased to be

a stranger. In time the citizens in Franklin County met in a mass convention to declare: "Whereas, The unfortunate difficulties in Massac county, continue unabated; the party called 'Regulators,' not only killing, whipping and torturing, in every way possible, men, but are engaged in tearing down houses, over the head of defenceless women and children. turning them adrift in the inclemency of the weather, unprotected: insulting and abusing them; trampling under their feet all law and order, and the dearest and best rights of American citizens; therefore, be it * * * Resolved. . .

What the people resolved was that they had lost confidence in the legislature to do anything about the condition and were thus forming themselves into still another Regu-

lator group.

After nineteen years-at the close of 1850-peace and quiet would finally settle over southern Illinois. "Perhaps no section of the country," a historian would later write, "has undergone a greater reign of terror."

Politically the state was nurturing two men who would soon be political leaders on the national scene, Stephen A. Douglas and Abraham Lincoln. On the local level the two major parties were the Democrats

and the Whigs.

In most of the 26 states in the Union public opinion was strongly against free public education. In Illinois it would be another eleven years, in 1855, before a public common school system was established, and thirteen years would pass before the first public secondary school became a reality.

A decade earlier a religious revival had swept the nation in the Protestant sects, and now the Catholic Church in America was enjoying a substantial growth through the rapid influx of Irish immigrants. With this growth came added discrimination and persecution.

In 1844 the young nation was just finding itself. The British held jointly with the US an uneasy control over the Oregon Country (the present states of Washington, Oregon, Idaho, and part of Montana), and below that area Mexico claimed dominion.

But Americans were awakening to a great expansion movement.

In upper Hancock County, Illinois the Saints were singing, "In Upper California, O that's the place for me-/ It lies between the mountains and the great Pacific sea./ The Saints can be protected there, and enjoy their liberty/ In Upper California, O that's the place for me." And elsewhere-on the dusty streets of new-born towns to the chambers of Congress-people were talking of settling the Oregon Country, of possible annexation of Texas, and of a new push into the California country. Americans were seeing an image of a nation that would reach from the Atlantic to the Pacific.

The twenty-six states would increase to twenty-eight a year later with the addition of Florida and Texas, and in 1850 far-off California would be admitted. During 1844 Samuel Morse's electric telegraph began operating between Washington and Baltimore, and James Knox Polk, with the gaining of new territory as his platform, was elected the eleventh president of the United States.

In 1844 people's eyes were turning west. Ideas of expansion were in the air. It was the rise of the common man; the call of manifest destiny.

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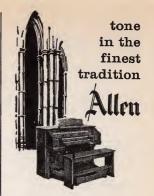
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Church Moves On

(Continued from page 82)

These trustees replace Elder Erekson, Howard S. Bennion, G. Eugene England, Lorin N. Pace, and Irwin S. Fox as directors of the organization.

24 Elder James C. Ellsworth sustained as president of Pasadena (California) Stake, succeeding President Richard S. Summerhays. Elders Clifford I. Cummings and Carl G. Warnick were sustained as counselors. President Ellsworth and Elder Cummings were counselors to President Summerhays.

29 President N. Eldon Tanner of the First Presidency delivered a New Year's message on the "Faith in Action" radio program of the National Broadcasting Company.

31 The First Presidency announced the appointment of a president for the new Oakland (California) Temple, now nearing completion. He is Elder Delbert F. Wright, former president of both the Oakland and the Minnesota stakes.

Dr. Richard R. Lyman, 93, who had served as a member of the Council of the Twelve from April 1918 to November 1943, passed away this evening at 10:30 in Salt Lake City. He was a nationally prominent civil engineer and educator.

JANUARY 1964

Hunter Stake, 390th in the roll call of stakes, was organized from parts of North Jordan (Salt Lake County) Stake by Elders Le-Grand Richards and Thomas S. Monson of the Council of the Twelve. Elder Eldon Verne Breeze, who was serving as president of North Jordan Stake, was sustained as president of Hunter Stake with Elder Dean S. Farnsworth, his second counselor in the old stake, sustained as first, and Elder Matthew M. Petterson as second counselors. It is believed that Hunter was first settled in 1876, and that the first regular church meetings in the area were conducted in Scandinavian.

Elder W. Wallace Bawden sustained as president of North Jordan Stake succeeding President Eldon Verne Breeze whom he served as first counselor. Elders James L. Harman and Richard W. Winder were

sustained as counselors.

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What I Like to Teach about the Book of Mormon

(Continued from page 93)

harrowed up by the memory of my many sins, behold, I remembered to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

"Now, as my mind caught hold upon this thought, I cried within my

heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

"And now, behold, when I thought this, I could remember my pains no more; yea, I was harrowed up by the memory of my sins no more.

"And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!

"Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy." (Alma 36:6, 9, 10, 12, 15, 17-21. Italics added.)

Thus the Book of Mormon leaves no doubt about the reality of Jesus Christ and the importance of his mission.

The foreword of the Book of Mormon specifies that this book also shows the remnant of the House of Israel what great things the Lord has done for their fathers. In the light of this, consider these words: "... we have obtained a land of promise, a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. Yea, the Lord God covenanted this land unto me, and to my children forever, and also those who should be led out of other countries by the hand of the Lord.

"[And] . . . there shall none come into this land save they shall be brought by the hand of the Lord.

"Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall the land be for their sakes, but unto the righteous it shall be blessed forever." (2 Nephi 1:5-7.)

What a great promise made to the inhabitants of this land! It is a land that is choice above all others and was, at that time, kept from the knowledge of other countries in order that it wouldn't be overrun by those who would not appreciate it as a choice land. (*Ibid.*, 1:8.)

What a great thing the Lord has done for the House of Israel! He led them to a land that is choice above all other lands, preserved it until such a time as was propitious for others to know about it and then led choice groups of people here, promising protection to them as inhabitants of the land!

However, there is a sublime responsibility upon the people who live here. To keep this a choice land and to have God's protection, it is necessary "... that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only



'THE TARES AND THE WHEAT"

RICHARD L. EVANS

We have talked of two kinds of which the world of men is made: the fulfillers and the destroyers—those who build up and those who pull down, and have cited Phillips Brooks who said that there are some who "count the tares so loud that the field grows ashamed of itself." Some further thoughts from this same source suggest the benefit and blessing of encouragement and appreciation and the destructive force of overemphasizing the negative side. "Your child, your scholar, your servant—you may fulfil him or you may destroy him," he said. "You destroy him if you [emphasize] everything that is bad and crude and ridiculous about him. . . . You destroy him if you make him feel himself weak and insignificant, and drive him to despair. You destroy him if you make his . . . feeling about his own life to be shame. On the other hand you fulfil him . . . if you catch everything that is good about him and water it with judicious encouragement and praise. You fulfil him if you recognize every feeblest and clumsiest effort to do right, if you inspire him with hope, if you make him seem to himself worth cultivating and watching and developing. . . . To say 'well-done' to any bit of work that has embodied good effort, is to ... confirm and strengthen ... but if you have nothing to say to your child or to your scholar [to your worker] except ... that ... his work is badly done, that he is wasting opportunities and losing the value of his life, then you are coming to him not to fulfil but to destroy . . . you who are set in positions of superintendence and authority: Make a great deal more of your right to praise the good than of your right to blame the bad. . . . It is so easy to give the bruised reed one blow and break it. . . . Never let a brave and serious struggle after truth and goodness, however weak it may be, pass unrecognized. . . . "1 This was among the important messages of the Master of mankind, who said: "I am not come to destroy, but to fulfil."2 Among the greatest gifts that we can give are love, understanding, encouragement, and commendation for whatsoever should be encouraged and commended. There can be no real fulfilment of life in looking and living excessively or obsessively to the negative side. Blessed are those who help to lift men's lives.

¹Phillip Brooks, Destruction and Fulfilment. ²Matt. 5:17.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, December 15, 1963. Copyright 1963.

God, or they should be swept off when the fulness of his wrath should come upon them.

"And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

"Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written." (Ether 2:8, 11-12.)

Times have changed since the Book of Mormon prophets wrote their messages to their people, but the problems of mankind have not changed. The great value of the Book of Mormon lies in the fact that its message is as vital and important today as it was two thousand years ago. Christ's way of life can change men as drastically today as it did Alma in his time. Joy in the redemption is as sweet today as it was for Alma, and the consequences of sin can be as bitter today as in Book of Mormon times.



... FROM WHICH TO BEGIN AGAIN ...

RICHARD L. EVANS

Sometimes time's passing is gentle. Sometimes it could put us in panic with its rude reality. But however acutely we become aware of the swift shortening of the seasons, there is yet such calm assurance as Nathaniel Hawthorne has left us to look to in these lines: "Our Creator would never have made such lovely days, and have given us the deep hearts to enjoy them, above and beyond all thought, unless we were meant to be immortal." Swiftly once more we have moved through another series of seasons, as we do some looking back, some looking ahead, and some sensitive selfsearching. And despite all outward circumstances, we well would come to an awareness that much depends upon ourselves. We have the choice of taking on the color and character of our environment or of helping to make and modify it by impressing upon our environment some of our own color and character. Also it is wise to learn to take time at its own pace, to be ourselves in season, and never try to live against the current of conscience, nor yet become complacent. We must fight evil on all fronts, in all its forms, and resist all things that should not be, but yet become reconciled to life and not expect all things to turn as we would turn them. Another thing about a passing season is that it gives us a beginning from which to go again-a place to start-a reason for resolution and reform, a new mark from which to move and measure the strength, the truth, the honesty of our intent. As a voice from the past, Emerson added: "Make the most of yourself, for that is all there is to you." The past is what it is, the future may be made better by the uses of the present, not with complacency, but with a wholesome discontent, and with the assurance that nothing that is basically essential to our eternal opportunities is beyond our reasonable reach. And lest there be too much of looking back, the past is to learn from, but not to live in. God give us hope and faith, repentance and improvement, peace and high purpose for the future.

¹Nathaniel Hawthorne, Mosses from an Old Manse. ²Ralph Waldo Emerson.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, December 29, 1963. Copyright 1963.

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THE SEVENTIES AND FINDING

Quorums of seventy throughout the Church are enthusiastically taking over their responsibilities in the new missionary program of the stakes. This body of alert, vigorous, and dedicated men, called by revelation to be bearers of the witness to the world, are now working, improving their knowledge and seeking those who are in search of the truth.

One of the important charges given to them is to find the families and individuals who will listen to the missionaries. This work is paramount, for without it the missionaries will not be able properly to function.

The presidents of the quorum should make a list of all nonmembers in the area of the quorum, together with the names of members who are neighbors of these friends. It would be wise if, before the prospective investigator is visited, the assigned seventies call upon the members and counsel with them as to the best way to approach these friends. It could well be that the members could devise the best means of approach. This could slow down the speed with which the approach is made, but in those stakes where the community is preponderately Latter-day Saint and the number of nonmembers is limited such a consultation is necessary. These prospects have been visited many times. The approach must be made with wisdom so that the friend may become an investigator.

Members may often help to open the way by inviting the friends to a party at which the seventies are present, thus introducing them, or the friend may be invited to go bowling or to an activity at which the seventies are participants.

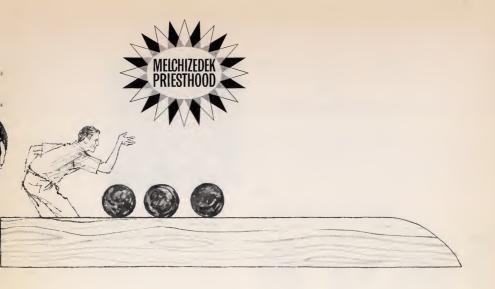
If the friend has a child participating in school or community activities, he will become more friendly if interest is shown in these activities. This requires true interest, for hypocritical inquiry is worse than none at all.

Contributory to the success of the effort will be the desire of the seventies themselves. The quorum council should assign at least one of its presidents to conduct this activity. In some stakes, with large numbers of nonmembers in the area, two would be better. It is expected that the majority of the quorum membership will be called to this work.

It will be found that, to provide enough favorable investigators for the missionaries, quorum members so assigned will need to spend more time finding than the missionaries will in teaching those willing to listen. In such cases these men may need to be released from ward work except for their assignments in home teaching.

The work of finding investigators must be well organized. All nonmembers in the quorum area should be listed and their proximity to Latter-day Saint fam-

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ilies noted. Then the effort must be made to know them and interest them.

Finally, this work of finding is best done with the spirit of testimony in the hearts of the seventies. With this knowledge, a living fire in the soul, few of those

visited will fail to listen, provided the testimony is borne by the Spirit. The simplest way and the surest way to get an audience from the honest seeker after truth is to have the testimony live in the heart, and by its power tell the truth of the restoration to the listener.

THE HOME TEACHING PROGRAM AND THE ASSIGNMENTS OF WOMEN TO ASSIST

The Home Teaching manual has referred to the assignment of women as companions to Home Teachers in certain instances. In some cases this has been misunderstood by bishops.

Women are *not* to be assigned regularly as companions. Only in special cases where it is clear that their

services are needed, or where they are required to accompany their husbands, should they be so assigned. In these cases they should be companions to their husbands only.

The following letter has been sent out to all stake presidencies:

TO ALL STAKE AND MISSION PRESIDENCIES

Dear Brethren:

We feel that the following item is of such importance as to justify our calling it to your attention.

In the Priesthood Home Teaching Leader's Handbook on page A-3 appears the following: "To provide flexibility in meeting the needs of the families, the bishop may call as a junior Home Teaching companion another Melchizedek Priesthood member, an Aaronic

Priesthood member, or the wife of the senior companion." It is the decision of the brethren that "the wife of the senior companion" not be written into our Home Teaching instructions. The calling of women as junior companions must be at the instance of the Bishop and is to be the exception. It is not to be a general practice.

Faithfully and sincerely,

Priesthood Home Teaching Committee Marion G. Romney, Chairman John H. Vandenberg, Vice Chairman Alvin R. Dyer, Managing Director

THE PRESIDING BISHOPRIC'S PAGE

ADVICE TO YOUNG MEN



BY DELBERT F. WRIGHT



"IF I WERE YOU" Delbert F. Wright is presently a member of General Mills, Inc., board of directors. He was elected to the board in 1961, and had been employed by the company for over thirty-nine years, serving in various executive assignments which include vice-president and comptroller and vice-president of employee relations. He recently retired from active management and returned to Northern Calitaria to much his home.

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fornia to make his home.

Bilder Wright, who was
born in Ogden, Utah, attended
Weber Normal College and
an advanced management
course at Harvard. For jourteen years he served in the
Oakland Stake presidency,
the last seven years as president. In 1960 he was named
president of the Minnesota
Stake then being organized.
Presently Elder Wright is
a member of the Geyend
Church Committee for Priesthood Home Teaching. He is
married and the father of
three children.

4 this ages to mees he

As this goes to press he has been called by the First Presidency as president of the Oakland Temple.

The youth of the Church today faces a wondrous, beautiful, and exciting world. The wisdom of those who have gone before and the learning and experience of wise and good men of yesterday and today are all available to you in books, letters, writings, and reports if you will take the time and make the effort to search for them.

The "forward look" in this space age is truly something to behold—men and women performing prodigious tasks with the aid of electro-mechanical devises that automate most of life's former drudgery! People communicate with each other from any part of the earth in a matter of seconds, and they orbit the globe in a missile shot from the earth at 17,000 miles an hour. Men's inventive ingenuity and his imaginative creativity, with heaven's help, are opening up new fields of endeavor in electronics, mechanical and chemical engineering, medicine, and agriculture of which your grandparents never dreamed.

This all shouts in a loud, clear voice, "SEEK LEARNING." Resolve in your early years to get a good education, for it is going to require well-trained men and women to handle and develop these things. Let no other activity that may beckon to you interfere with the important matter of training your mind. Cultivate sound habits of study and health, for a sturdy body and sound mind will be essential to the accomplishment of your life's mission.

Keep education alive in your heart, make it a shining shield against the temporary attractions of the world that might tend to divert you from your goal. In this way you can retain youth's enthusiasm for learning, for youth is not a period or time in your life alone, but it is a state of mind, when courage predominates over timidity, and you never cease to marvel at and enjoy the tingling amazement at the starlike things the heavens and the earth disclose to the honest seeker after learning.

Be curious. Great advancements come about because men seek answers to commonplace wonders that are all about us. Because a twentieth century bacteriologist was curious about certain physical reactions taking place in plain mold, we now have penicillin. Because a doctor shrewdly observed the mysterious disappearance of rheumatoid arthritis in patients where there had been a change in the hormone balance in the body, cortizone compounds were developed. And the most formidable and fateful discovery of our time, thermonuclear energy, came because a few men were curious, wondering what prevented the sun from losing its heat as rapidly as its huge continuous losses of energy through radiation seemed to suggest.

And with all your learning, do not overlook the very definite spiritual needs of man. Your soul is of a dual nature, spiritual as well as physical, and both must be cared for and nurtured. Too many men have built their plans for learning around material things alone, only to have them crumble into dust, leaving a vacuum in their lives.

The most important knowledge you can obtain concerns God. It is written, "For this is life eternal, to know God and Jesus Christ whom thou hast sent." This important knowledge can be your valued possession if you will let that eternal spirit of yours have a rightful place in your plans. It will testify concerning the actuality of God. Many are kept from an understanding of God by the conflicting, confusing creeds of men and their human definitions of him. But you can know him, and understand him from the living prophets in this latter day who testify of him by revelation.

There is a world of difference between praying to God as Christ taught, "Our Father who art in heaven," and a doubting, halting petition addressed to an unknown, indefinable personage, sometimes described as "cosmic energy," or "universal energy," or "the first

great cause." Admittedly, it is difficult to develop a great faith or conviction concerning such a remote, ethereal being. A young man might get an inkling of the nature of God the Creator through his attributes, but only confusion can result when these attributes are assumed to be the whole of him. Surely, God is good, merciful, just, loving—all of these and more, but these things in the final view are *qualities*. In his completeness, God is much more than any or all of these qualities together. It is something like the ostrich, hiding his head in the sand to suppose that goodness or mercy or justice or truth is God.

Much of the world's confusion concerning God comes about by its own preconceived notions about him and his relation to man and the universe he created. They accept man's definition of him, supposing he has not reason or means in this day of revealing himself through spiritual communication. But you know that God is the same in this day as in the days of ancient Israel, and that he has the same desire to help us by revealing his will to his servants the prophets.

When you think of God as being behind the order of creation, with concern about the purpose and destiny of man, which he is working out in the world, then revelation is a natural expectation. Do not let men define God for you, or shackle him, or hedge him about with human limitations. Rather gain knowledge of him from the Prophet Joseph Smith to whom it was revealed, "The Father has a body of flesh and bones as tangible as man's; the Son also. But the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so the Holy Ghost could not dwell in us."

With this true knowledge of the nature of God, you may pray to him with assurance of sympathetic understanding and loving reception of your petitions in righteousness.

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*Have the heart to be yourself and enjoy it. Cling to that very special you. Idols and heroes are part of this growing-up process and do have their place. A tiny girl wants to grow up to be just like Aunt Josie, a boy child walks in the footsteps of Grandpa or the neighbor up the street, a pre-teen chooses "Miss Glamor Movie Star" or "Mr. Home Runner Himself" as a guide. Back of all this hero worship marches a real person being formed step by step. An idea from his idol, a feeling from a movie, concepts hammered in by a real teacher, a rubbing of shoulders with everyday acquaintances, a warm hand of a friend, a consuming of ideas in numerous books, a time to think one's own thoughts all stirred together, and out pops you.

Heredity and environment both have their hand in making you what you are; but along with this, something else is added to produce that very special individual. Maybe it is the right of free choice. You know, battles have been fought down through the ages to protect this freedom. You are a person different from anyone else in this whole world; make the most of it. Have courage to be yourself. Conform to the laws of the land and of God, but enjoy that day-by-day leeway and become yourself.

Courage is needed at every turn in the pursuit of building you. Consideration, understanding, kindness, tolerance, and love are all precious ingredients to be lavishly squandered as you are being developed. An active sense of humor is another priceless item

TODAY'S FAMILY / FLORENCE B. PINNOCK, EDITOR

in this mixing bowl of materials churning and tossing to form you.

In this modern scientific day exact formulas must be used to concoct anything. Even in making a person a recipe must be used so that the product will be balanced, interesting, vibrant, and eventually mature. It was Overstreet who said that to be mature one must do three things: first, live by the Golden Rule; second, find your talent and develop it; and third, keep on learning, never stopping. You do these three things, but do them in your own special way.

As a mother, generate a warm climate where your children can become precious human beings, every one an individual to himself. Tell them often by word that you love them. How long has it been since you put your arm around each individual child and said, "I love you. I'm so grateful that you were sent to our home"? Then show them, in little ways, that your words are sincere. This doesn't mean to buy their love with things or with always saying, "yes" to their every desire. It means loving them so much that you often say, "no" kindly and wisely. It means that you have built a peaceful, happy home; it means that the children are given a choice of their own whenever it is practical and possible; it means that you listen when they speak, that you are interested in their every activity. This love never has taut strings. Daily, as you open your arms with love, you must also open your hands and let your children go from you little by little.



This love can also be delivered in large doses of privacy. Every child needs a time and a place to be by himself. Time to read and think is essential for every human being. On one occasion, after I gave a talk on goals and how to balance them, a little boy about ten years old came up to me and said, "My father will never let me read. If he catches me, he always sends me out in the fields to work, or even at night or on a stormy day he finds some job for me to do. He thinks that I am wasting my time when I read. Please tell him that I need to know what is in books." That thought kept ringing in my ears long after the boy was gone. "I need to know what is in books." This is a basic need of every person, to know and to learn by reading another's thoughts on the printed page. There is a time to work and a time to read if a boy is to grow up into a useful, good man.

Perhaps what I am trying to say is that every person needs freedom, someone to love and have faith in him, and an opportunity to pursue knowledge if he is to become a worthwhile individual and walk with head held high in this world.

MUD PIES TO THREE MEALS A DAY

There comes a time in growing up when playing house turns into real housekeeping. This is good because the more a girl or a boy actually knows about the mechanics of keeping up a home and of the day-in-day-out tasks that must be done to produce a contented household, the more he or she will be able to carry on successfully a home of his own when the time comes.

When a tiny child begs to help, she should be allowed to do so in a happy, enjoyable way. All too soon the transition from mud pies to real cooking takes place. A familiar sound in any kitchen is the dragging of a chair to where mother is mixing a magic potion for dinner. This two-, three-, or six-year-old is curious and also fascinated in what Mother is doing. "I want to help" is the first cry, then comes the demand, "Let me do it myself." This is growing up. Watching Mother starts many little girls on a path to becoming good cooks.

Cooking is fun, so it is best to let a child first make an almost foolproof recipe. Her first venture should be a success. Small children will be content to empty a cup of flour in a bowl or crack an egg or help stir a batter, but when a child is old enough to read, teach her to follow instructions and to measure accurately. Spend time to help her become acquainted with the stove, especially teach all the safety measures. Another lesson is to teach how to be neat and clean around food. Wash hands carefully and never do anything around food that you would not want another person to do to food you would eat. An eight- or nine-year-old cook should also learn how to avoid messiness and how to do a good clean-up job. Step by step an eightor nine-year-old child can learn to put food together to make a real meal. Let's begin with breakfast.



Have the Heart to be You*



BREAKFAST

Cereal Bowl
Oven-cooked Eggs and Sausages
Date Muffins—Milk

CEREAL BOWL

Put a peach half on top of a bowl of dry cereal with a cherry nose and mouth and raisin eyes.

OVEN-COOKED EGGS

Oil well six muffin tins. Break an egg into each cup. Dot with butter, sprinkle with salt and pepper. Add a tablespoon of cream. Bake at 375 degrees F. for about 20 minutes, depending how hard you want it.

OVEN-BAKED SAUSAGE

Place links in pan, add small amount of water. Cover and put into 375 degree F. oven. Let cook for 10 minutes. Remove cover and bake for another 15 minutes.

DATE MUFFINS

2 cups Bisquick 2 tablespoons sugar 1 egg 34 cup milk 1 cup cut-up dates

Beat the eggs, blend in other ingredients, beat for 30 seconds. Fold in the cut-up dates and fill well-greased muffin pans % full. Bake at 375 degrees F, for about 15 minutes.

LUNCH

Split Pea Soup Egg Sandwich Cupcake (made with a mix and topped with jam)

SPLIT PEA SOUP (This recipe can be made the night before and carefully brought back to boiling to serve.) 2 cups yellow dried split peas (1 pound)

3 quarts of water

1 ham bone or small end shank 2 stalks of celery including leaves

chopped fine 1 minced onion, if desired salt and pepper to taste



Wash the peas and add the water and the ham. Cover and simmer until the peas have mushed and the ham is tender, this will take from 2 to 3 hours. Add the onion and celery the last half hour. Care should be taken to stir occasionally because the thickened soup burns on the bottom of the pan. Season to taste with salt and pepper. If soup is too thick, dilute with additional water.

EGG SANDWICH

3 hard cooked eggs finely chopped Mayonnaise to moisten

3 tablespoons minced ripe olives ½ teaspoon prepared mustard salt and pepper to taste

Mix all ingredients together and spread on well-buttered toast. Cover with a leaf of lettuce and another piece of lightly toasted bread, cut in triangles.

DINNER

Dilly Pot Roast
Potatoes Boiled in their Skins
Frozen String Beans (add 3 tablespoons of sour cream to beans after
they are cooked and just ready to
serve.)

Head Lettuce with Chili Sauce dressing Peanut Butter Custard

DILLY POT ROAST

3 or 4 pound beef pot roast 3 tablespoons fat salt and pepper 1 teaspoon dill seed



¼ cup dill pickle juice

Sprinkle the dill seed, salt, and pepper over the roast—rub the seasonings in the meat and spread with the fat. Place in a roasting pan with a tight cover. Pour the dill pickle juice over the meat. Cover tightly and roast in a 325 degree F. oven until tender—about 3 hours. Add water and 2 beef bouillon cubes to the juices and thicken with flour. Use 2 tablespoons of flour to a cup of juice.

POTATOES BOILED IN THEIR

Choose small potatoes all the same size. Wash well and cover with salted water. Boil until just tender—it will take about 40 minutes.

CHILI SAUCE SALAD DRESSING

½ cup mayonnaise

1 tablespoon catsup

2 tablespoons drained chili sauce

Mix the ingredients together and serve a tablespoon of the dressing over each wedge of lettuce. Serve immediately.

PEANUT BUTTER CUSTARD

1 package vanilla custard pudding ½ cup crunchy style peanut butter 2 cups whole milk Pinch salt

1 teaspoon vanilla

Combine the peanut butter and dessert mix. Slowly add the milk and stir until smooth. Cook over medium heat, stirring constantly until custard comes to the boil. Pour into individual dessert cups and let stand 2 minutes. Sprinkle with chopped peanuts. Cover with plastic wrap and store in refrigerator until well chilled.

AFTER SCHOOL SNACKS

FROSTED GRAHAM CRACKERS

Make a butter frosting, using powdered sugar, butter, vanilla, and just enough evaporated milk to give a spreading consistency. Spread on crackers and top with another cracker to make sandwich.

BANANA EGGNOG

(two tall glasses)

1½ cups cold milk½ teaspoon vanilla1½ tablespoons sugar

1 egg

I large ripe banana

Put ingredients in blender and blend for 1 minute or mash the banana and add other ingredients and beat with rotary beater for 2 minutes.



CHOCOLATE CHIP MACAROONS

3 egg whites 1 cup sugar

1 package chocolate chips Dash of salt

½ teaspoon cream of tartar Extract of peppermint

Beat the egg whites, add the sugar, salt, cream of tartar, and peppermint and beat until stiff. Fold in the chocolate chips. Drop by teaspoons onto a buttered cookie sheet. Bake at 275 degrees F. for about 25 minutes. Do not cook too long or until too brown. They should be just white and dried out.

PARADOX BY CAROL MYERS

"For a rainy day" we are taught to save, But others' needs are sometimes grave, And often I have the best reward From doing things I can't afford.

For your missionary farewell...



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FEBRUARY 1964

These Times

(Continued from page 77)

as a principle essential to religious liberty, freedom of organization, and good society. (See **ibid.**, 4, 5, 7, 10-12.)

9. Active citizenship to sustain and uphold all governments that protect "inherent and inalienable rights." (See ibid., 5.)

10. Honor, respect, even deference, for our public officials. (See ibid., 6.) 11. Sedition, rebellion, and ordinary crime should be properly punishable according to law, said law recognizing basic private rights. (See ibid., 7, 8.)

12. The right of self-defense may be justifiably used if and when civil government breaks down; but it is the task of all citizens to maintain sound civil government and to prevent the breakdown of orderly processes. (See ibid., 11.)

13. The right to proselyte and advance one's opinions or those of his group is essential and must be maintained. However, the right should not be insisted upon to the point that its use becomes obnoxious to others, or to the extent that human life and liberty are jeopardized. (See ibid., 12.)

The discovery and use by man of these principles have marked the progress of civilization.

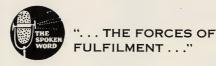
What is the history of this remarkable document? How does a declaration regarding politics and government find its way into the official doctrines and the covenants of the Latter-day Saints? Elder Joseph Fielding Smith has written on the subject as follows:

"At a conference of the Church held in Kirtland, Ohio, August 17, 1835, the Doctrine and Covenants was presented to the assembled conference for their acceptance or rejection. After the brethren there assembled had carefully and studiously considered the matter, the revelations which had been previously selected by the Prophet Joseph Smith were accepted as the word of the Lord by the unanimous vote of the conference and were ordered printed. On the occasion of this conference,

Joseph Smith the Prophet and his second counselor, Frederick G. Williams, were not present. They were on a brief mission to the saints in Michigan, and because of this were not familiar with all the proceedings of this conference. After the conference had accepted the revelations, an article on marriage, which had been written by Oliver Cowdery, was read by Elder William W. Phelps, and was ordered printed in the book with revelations.

"When this action had been taken, Oliver Cowdery arose and read another article, also written by himself, on "Governments and Laws in

General." This article the conference also ordered to be printed in the Book of Doctrine and Covenants. Unfortunately, a great many people, because these articles appeared in the Doctrine and Covenants, readily concluded that they had come through the Prophet Joseph Smith. and hence were to be received on a par with the other parts of the book of revelations. Because of this misinformation articles have been published from time to time declaring that these words on Government and Laws have come to us with the force of revelation having been from the mouth of the Prophet Joseph Smith.



RICHARD L. EVANS

In a rushing, pressuring time, we well would pause to remind ourselves that the purpose of life, the purpose of God is to see that men find their highest happiness, their best accomplishment, their finest fulfilment. Life is for fulfilment. But there are both the fulfillers and the destroyers. And it is the purpose of Satan (the devil, evil, or by whatever name we choose to call him)-it is his purpose to see that the purposes of God and man are not fulfilled, or, as one ancient prophet historian put it: ". . . the Devil . . . seeketh that all men might be miserable like unto himself."1 "What is the truly majestic power of the earth?" asked Phillips Brooks many years ago. "Surely not destruction! . . . It is the forces of fulfilment, the forces which are always crowding every process forward to its full activity, crowding every being and structure out to its completest realization of itself, the forces of construction and growth; these are the real vital forces of the world. Nature takes hold of every capacity . . . which she finds anywhere, and turns it into life . . . to make each imperfection a little less imperfect, to bring each partial being a little nearer to completeness, to minister growth and not decay . . . not to destroy but to fulfil. . . . In the world at large there are the two kinds of men, the fulfilling and the destroying men. There are some men who call out the best of their brethren everywhere. . . . There are other men whose whole mission [seems to tend toward discouragement and destruction]. . . . They count the tares so loud that the field grows ashamed of itself, and forgets to tell itself that there is wheat. Alas, for the city, the state, the nation or the church where mere destructive criticism has possession of men's tongues and ears."2 Alas, for the family or for any circle of associates or friends who gossip, who misjudge, who discourage, who seek to obstruct and destroy-to undermine others. struction calls for nothing but hatred and vigor. Fulfillment calls for sympathy, intelligence, patience and hope."2 Blessed are those who build and not destroy, who reach out and move forward, who encourage, who strengthen faith and give hope, who help to lift men's lives toward their finest fulfilment.

12 Nephi 2:27, 2Phillips Brooks, Destruction and Fulfilment.

"The Spoken Word," from Temple Square, presented over KSL and the Columbia Broadcasting System, December 8, 1963. Copyright 1963.

This article and the one on "Marriage" (no longer printed being supplanted by a revelation on the subject of eternal marriage) were not considered as revelations by the conference, but were published as an expression of belief of the members of the Church at that time."

The preamble to the Declaration, also adopted by the general assembly of August 17, 1835, makes this important statement: "That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought it proper to present at the close of this volume our opinion concerning the matter." The phrase, "this volume," refers, of course, to the Doctrine and Covenants. The words, "our opinion," should also be carefully observed in the light of the statement quoted from Elder Joseph Fielding Smith. In many respects, the Declaration has a unique value in that it is the "opinion" of the Latter-day Saints, accepted from the pen of Oliver Cowdery. Although Oliver Cowdery was the Second Elder of the Church and at that time stood next to Joseph Smith, yet the Declaration is given for what it really is, a declaration of belief. It does not purport to be a revelation from God. As such it had unique value to the infant Church of 1835, whose enemies would be inclined to scoff at a "revelation," but would have to take seriously the declarations and resolutions taken in a conference of record. Moreover, it is of great interest to find, in a Church designed to offer the restored gospel to all peoples, popular expression side by side with revealed word. The 134th Section demonstrates the reality of the law of common consent in the Church. The law of common consent has been revealed as a principle of Church government equally important with the principle of divine authority.² In many respects, the book of Doctrine and Covenants would be incomplete without such a "covenant" and expression as what is now Section 134. But lest there be any doubt as to its importance, President Heber J. Grant said in 1940, commenting on Section 134:

"These principles are fundamental to our belief, fundamental to our protection. And in the providence of the Lord, the safeguards which have been incorporated into the basic structure of this nation are the guarantee of all men who dwell here against the abuses and tyrannies and usurpations of times past."3

The principles embodied in the Declaration are based on abiding religious realities. They are expressive of standards of truth, without which men resort to force. The study and application of these principles today will further prepare the way for the fulfilment of mankind's aspiration for peace on earth.

³Gospel Standards, p. 184; The Improvement Era 43, 127 (1940).

Scouting

(Continued from page 103)

fact is, the potential sponsors will increase proportionate to the population increase. And they will be willing and effective and interested associates.

The determination to reach these institutions, who in turn will reach the oncoming millions of American boys, will be made by the Boy Scouts of America.

The Boy Scouts of America have much to offer the boys of America. The Boy Scouts of America have much to offer the organized institutions of America, as prospective partners. The Boy Scouts of America have much to offer America. Our great country is in great need of emphasis of the concepts, principles, and purposes as promulgated by Scouting.

In summary all Americans could wisely say:

Ours is the job, the responsibility, the opportunity to make the offer.

We have the boys.

We have the institutions.

We have the program.

We have the leaders.

We have the resources.

We must bring them all together to bless America and to bless the boys of America, mentally, morally, physically, spiritually.

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Joseph Fielding Smith, The Progress of Man, Salt Lake City, 1936, pp. 367-368. See also History of the Church, volume II, 243-251.

**P&C 26:2, 28:13, 20:65, for typical statements revealing the law of common consent as a binding procedure in church government.

The Biggest Storm

(Continued from page 99)

warm milk like this," I said. I'll bet it's plenty cold out there with the sheep."

Mother was silent. Her eyes were soft and distant, and her brow knitted. She was worried about Dad, and I realized I had only worried her more by reminding her of how cold it would be on the open range. I vowed not to say anything else like that until Dad was safely home. But I was worried about him, too, out there alone where anything could happen with nobody to help. I could picture him, fighting the storm, trying to keep the sheep from piling against the fences and smothering. He would work all night and all day if he had to-if the storm lasted that long. And when it was over, when the storm had ended, and there was no longer any danger of the sheep smothering, then what? How could we ever get feed to them? How could we get them to shelter so they wouldn't all smother in the next storm?

"Let's pray for your father," Mother said. "Let's both pray for him. Only the Lord can help now."

I prayed harder, with more sincerity than I had ever prayed before. I prayed for Dad to be all right and for the storms to end so he wouldn't have to go out at night anymore. I prayed that the sheep wouldn't all die. But most of all, I prayed that Dad would be safe. "Please, Lord," I prayed, "let Dad be safe even if all the sheep die and the storm goes on forever. Please just let my dad be safe!"

When I looked up, there were tears in Mother's eyes. Her hair was around her face then, and even though her chin trembled a little, it looked strong. "That was a beautiful prayer, Son," she said. "The Lord will answer that prayer."

"I hope so, Mother. I hope so!"

We sat quietly for several minutes listening to the sounds of the storm. Far off the wind whistled through the cottonwoods by the stream, and nearer it roared around the corners of the barn and the house. The house itself groaned before the force of the wind, and the window panes rattled

in their frames. Snow deepened steadily on the sills, covering the lower half of the windows.

"I guess I'd better do the dishes, and then I think we should go to bed so we'll be rested when your father comes home." Mother said.

father comes home," Mother said.
"Till dry for you." Mother never
asked me to dry the dishes, but I
always did. I liked to help her, and
when we were done, she would
sometimes give me a treat—a glass
of chocolate milk or a piece of candy.

While we were drying a thought came to me. "Mother?" I asked.

"Yes?"

"Do we pay our tithing?"

"Of course, Son."

"I mean do we always pay it?"
"Yes, we always pay it. Why do
you ask?"

"Well, I was just thinking. Sometimes some people don't always pay their full tithing, and I was thinking

VALENTINE

BY FRANCES GORMAN RISSER

V erses, rhymes, or just plain words, A rrows, ribbons, hearts, and birds, L acy edges, silver, gold, E legant, or gay, or bold, N ew style, old style, funny, citte, T rimmed with cupids, flowers, fruit, I n the long run each is fine, N othing matters but the line—E ver be my Valentine!

that maybe when those people don't have their prayers answered that maybe that's why."

"I don't know, it might be. It's not always possible to know why the Lord acts as he does in his wisdom. But you can be sure the Lord will always act in the best way."

I guess that's true, too. Sometimes the Lord's methods are baffling. They were most baffling to me as a small child, but my parents had instilled me with faith enough not to worry too much.

When the dishes were done, we put out all but one lamp in the kitchen and went up the wood stairs to the bedrooms above.

I had a hard time sleeping that night. I kept worrying about Dad out there with the sheep. Every time I would go to sleep, I would wake up and hear the wind, and I would pray for him again. I'm sure it was awfully late when I finally went to sleep for good. Even in my sleep I dreamed about Dad. I

dreamed that he was out there working with the sheep, and it was snowing like everything when all of a sudden the storm stopped, and the sun came out and melted all the snow and in its place the grass was tall and green so that the sheep were saved, and we didn't go broke. I dreamed that all the sheep in the world were saved and there were never anymore winters like that one.

It was a commotion in the kitchen that woke me. I glanced through the frosted window as I jumped out of bed. The sun wasn't up yet, but the sky was clear, and I knew the storm had passed. I dressed as quickly as I could and ran downstairs to the kitchen. There stood Dad in his great plaid mackinaw and his cap that matched. His snowshoes were off. Although Mother was in her bathrobe, the fire was already roaring, and she was pouring out the first batch of pancakes.

"I've never seen such a storm," declared Father. "You couldn't see your hand in front of your face. The snow kept coming until I thought it never would stop. The sheep were piling against the fences, and I had to drag them back. But just when I felt like I couldn't go on it stepped. One minute it was a blizzard, and the next, the snow had stopped, and the wind had died down. Within an hour the stars were out."

"It must have been terribly cold," Mother said.

"Yes, it was cold," Dad answered. "But a little cold never hurts anyone. But listen, you'll never believe what's happening. The Department of Agriculture is going to fly hav to all the stranded stock in the county. I don't know too much about it yet. I ran into Harvey Smith on the way home, and he told me. Mr. Simpson had told him about it. I wanted to get home so you wouldn't worry about me so I only took a few minutes to talk. Anyway, there's going to be a meeting in the ward house this afternoon, and I'll find out all about it then.'

Dad looked so strong, standing there in the kitchen. I was proud he was my dad. It's not everyone's dad who can spend the night on the range in a storm like that.

"We prayed for you, Dad," I added. "I prayed all night for you."

"I prayed, too, Son," he answered, smiling down at me. "I prayed, too."

There is a scripture in the Bible that youth could well commit to memory, commit to heart and soul, and follow the counsel thereof. In this issue we give you a fresh approach to the challenge of 1 Tim. 4:14-16 which seems written especially for you. We've also listed selected scriptural references which will add further light on the subject of making good use of your youth. Do look them up. Do underline them in red in your book and in your mind. Think upon them. Let them be a guide to your life.

Let no man despise thy Youth

But be thou an example of the Believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation,

To DOCTRINE. Neglect not the gift that is in the which was given thee by prophecy with the laying on of the hands of the presbytery.

Meditate upon these things; give thyself wholly to them: that thy profiting may appear to all. Take heed unto thyself and unto the doctrine. Continue in them; for in doing this thou shalt save thyself and them that hear thee.

1 TIMOTHY 4: 12-16

Be thou an example of the Believers



The commandments and standards and practices of the gospel are the important motivations in the lives of the youth of The Church of Jesus Christ of Latter-day Saints. They know that ALL of the gospel principles are true and therefore worth striving to abide by. Constantly searching for answers within the framework of the Church that will meet problems and challenges of young living, the youth of Monument Park West Stake in Salt Lake City, Utah, participated in a panel discussion on a stake-wide basis. As moderator for the group. we entertained questions from the audience which four youthful panel members and High Councilman Walter Bills responded to. It was the consensus of this meeting that LDS youth must do more than believe that the gospel is true, they must be examples of what they believe. The following is taken from a transscript of the event. Panel members were Don Smith, Margaret Dean, Corey Beatty, Bishop Emmett L. Brown and Robert Millet.

Question: What do you do when you are at a party and everyone but you and your date do things against Church standards?

Answer: (Brother Bills) Why go with people like this in the first place? Stick to your standards because you are right and they are wrong.

(Don Smith) A "practising Mormon" youth should seldom find himself in this situation. However if it does arise, a good rule to remember is that Church standards are never outmoded. Just to illustrate: I was traveling with another former missionary, and we had been invited to a very exclusive dinner in Hawaii as escorts for two lovely non-Mormon girls. My boy friend and I naturally refused to indulge in drinking and smoking. We explained our positions as Mormons and our belief in the wisdom and truthfulness of the Word of Wisdom. When we finished, we found these people had real admiration for the Church and its influence in our lives. They were happy and im-



pressed to meet "practising Mormons" because they said they had known others of the Church who had disappointed them because they didn't live up to its standards. (Margaret Dean) This proves the importance of watching the company you keep. If it gets awkward or difficult, you could leave and go elsewhere.

(Robert Millet) First: don't accept invitations to parties like that or go around with people who have them, if you can help it. Second: always live the Church standards or you'll have regrets, guilt feelings, unhappiness.

(Corey Beatty) Set an example by quietly doing what is best for you—and that is keeping the standards of the Church. Once you let down, it's hard to stand firm in front of people again. They won't understand. You don't have to preach or judge or ridicule others. Live and let live.

Question: Do you think teens should be given more freedom because of the present pace of society? Answer: (Brother Bills) No. This is what makes our teen problems of today. Dressing beyond your years, dating too early, staying out too late can rob you of the sweet years of youth. Rushing into life, and feeling greater freedom from restrictions often lead to the severe problems of early marriage and unhappy divorce.

(Don Smith) Definitely not. While in New Zealand I saw many young people leave school to get jobs only to find themselves in poor company with low morals and many times ending up as wards of welfare. The fast pace of our own country seems to be setting up a society of fast morals. If we are to believe the great admonitions of our Church leaders, then we know that freedom is gained as we learn to appreciate the truths of the gospel and the fine things of life.

(Margaret Dean) No. There are so many wonderful things to do which are right and fine and helpful to us that why should we want greater freedom? We have more



than we can handle properly now, I think. Usually when people ask this question they mean freedom to let down the bars of morality. That would be wrong in any age.

(Robert Millet) Freedom should come to us as we are capable and ready for it, not as society in general clamors for it.

(Corey Beatty) I believe that the present pace of society is due to the fact that parents have been so permissive. They've been giving their children more and more freedom. Dating begins much too young, resulting in earlier and earlier marriages and often under unhappy circumstances. We in the Church know that true growth and happiness come from learning things a step at a time. Please, parents, give us less freedom and more chance to grow up. Help us protect our youth! Let us lean on your will while we learn. Let's not do anything we want just because we may say "everyone is doing it."

Ouestion: What about obedience?

Should we mind and obey blindly or without question?

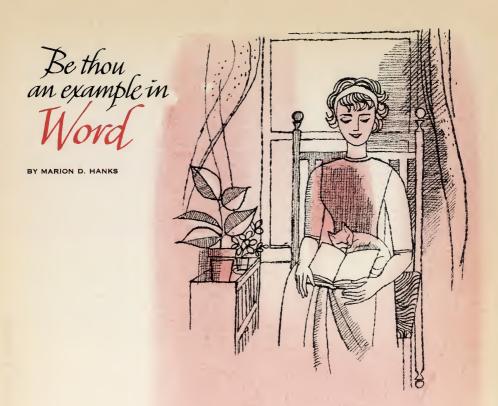
Answer: (Brother Bills) Obedience is the only law by which mankind can live in any generation and come away untouched. A loving parent and an inspired Church authority and God himself (through commandments given us) should be obeyed on faith that what they say is for our best good.

(Don Smith) It depends on whom you are obeying. But I know of no greater way to obey our Heavenly Father's command to honor our father and mother than to have complete trust in their judgment. (Margaret Dean) I think that to obey one's parents is right, but I do feel that we should have a good reason why we are to do something they insist upon. At our age it seems only fair. How else can we really grow and learn to stand alone?

(Robert Millet) If you think you are minding blindly, find out why you should be minding. If your parents ask something of you, do it. See whether you reap benefits. Benefits, though, are not always noticed immediately. Be patient, and they will come if what you've been asked to do is right and good.

(Corey Beatty) Abraham's faith was tested when he was told to use his son for a sacrifice. Because he did as he was told without question, he was blessed beyond all measure. This has always been an inspiring story on obedience to me. He didn't know "why" the Lord asked him to sacrifice his son. But he loved the Lord and obeyed him. Emmett Brown: The young members of our panel are truly examples of ideal LDS teens. They are active in school affairs-athletics, student council, scholarship. They are devoted members of the Church and partakers of the full program of the Church. To hear such youth express themselves as they have done is comforting to us older ones. With such a generation there can be nothing but spiritual progress ahead.





Question: When some people pray they say "thou" and "thee," while others do not. Is it important to use such language?

Answer: When we pray, we talk to our Heavenly Father. He is much more interested in our hearts than our words, of course, and will accept the humble, honest prayers of his children in whatever language. Because he is our eternal, all-wise Father, because we sense our limitations and his majesty, because we are reverent before his holiness, we are counseled to use "thee" and "thou" and "thine" when we speak to him.

Question: How can a person acquire a good vocabulary?

Answer: Read! Read widely, read

observantly, with deep interest in words and the way they are used. Mark the words you do not fully understand, after you have considered them in context, then look them up **immediately** in a **good** dictionary. Read them again in the book, now knowing their meaning. **Use** them **if** they can be prudently and properly used in normal expression. Do not use them to impress, to confuse, or "show off."

A great way to learn to be interested in words is to trace their origin or learn their parts; for instance, the word hoodlum is a result of a newspaper misprint. A newspaperman writing about a rowdy named Muldoon reversed the letters of his name to describe

him. He called him a noodlum. A printer mistook the letter N for the letter H and the word was printed hoodlum.

A good way to develop vocabulary is to study a word in connection with its family tree; for instance, when you see a word containing the root dic or dict you can be fairly sure that part of its meaning has to do with speaking, since that is what the root means in Latin. Predict means to speak about a thing before it happens. Contradict means to speak against, or oppose. Other words like diction, dictionary, dictator, verdict, etc. are related.

(Editor's note: Read what the scriptures have to say about the "word" in Num. 22:20; Deut. 8:3.)

134 THE IMPROVEMENT ERA

Be thou an example in Conversation

It isn't news that people like to talk about themselves, but it is news when someone likes to listen to someone else talk about himself!

Why don't you make news?

You can be a sharp conversationalist before you fumble your next phrase if you'll begin by questioning others and end by listening. Granted it might be boring to hear about a friend's trip to Podunk and back, but sooner or later you'll hit on something that will switch the talk from the travelog to something more interesting.

Good conversation and attentive listening are skills worth cultivating. Fill your mind with good thoughts, appropriate stories, lively tidbits. Improve your diction, your vocabulary, your grammar. Eliminate needless slang and all swearing from your speech. (You do want to sound the best possible, don't you?) Correct, pleasant speech and affectation aren't necessarily synonymous. Bone up on the basic rules as suggested above and let your natural personality shine through as you speak.

Everybody you know is human . . . just like you. Basically they enjoy the same things. Take it from there. Think what you like most about life and talk about it to others. Get their opinion. Only remember not to pry for personal details they may care to share only with an intimate few. The weather is a simple, safe starting place for friendly talk and can lead you through all kinds of fascinating subjects from weather balloons to rainmakers.

But say, it isn't so vital, really, that you-YOU-keep things popping every single minute, you know. If everyone thought so, who would there be to listen?

Listening can be a lively art in itself. You learn more by talking less and listening better than you might believe. But a good listener isn't one who just doesn't talk. A good listener listens . . . hears. . . reflects . . . comments.

Your membership in The Church of Jesus Christ of Latter-day Saints affords you background, inspiration, and motivation for being one of the most exemplary conversationalists (and that means listeners. too, remember!) on the scene. Be thou an example in conversation. (Editor's note: 1 Pet. 2:12; Eph. 4:21-22; 2 Cor. 1:12 offer excellent additional thinking on the matter of conversation. Read them, Talk about them to others!)

BY ELAINE CANNON



Be thou an example in Charity

To be charitable is to act kindly toward one's fellow men. Applied to your life, charity in the lunchroom is something we need more of. Consider the case of the lunchroom lunatic.

A lunchroom lunatic is a species inhabiting the cafeterias or eating halls of most schools.

What is a lunchroom lunatic? / A lunchroom lunatic comes in assorted sizes and shapes, in varying heights and weights, in several

different colors and has been known to sprout from some of the finest families in anybody's neighborhood. / It may have the best-looking clothes on campus, be the envy of the squad with its goals and scores, be top man on the scholarship totem pole, / but one thing it definitely does not enjoy is the admiration of the company it keeps.

A lunchroom lunatic on the scene is enough to make any self-respecting student lose his or her appetite.



Another is the happy hoopster.

/ This type is a frustrated athlete who is forever aiming at the trash container with its crumpled lunch sack or apple core, making a spectacular jump, and . . missing the shot! / It's the never-say-die artist who tries and tries again, with success merely a sometime thing in its life.

The animated bottomless pit may be seen any noontime ploughing its way through the cafeteria crowd to the nearest table. / Thereupon begins one of the most unbelievable scenes known to the high school set, as the animated bottomless pit starts the seemingly unending ritual of snatching food from a lunch sack and cramming it into the overflowing cavern in its head. / To the astonished colleagues forced to share the table with this creature of bad habit, the animated bottomless pit, seems never to breathe, talk, see, hear, or wipe its chin clean of crumbs. /

The mercy of the mob in the cafeteria is sorely tried when the lunching lovebirds stage their noontime show. / They may only have eyes for each other, / but they forget that school chums never focus so well as when viewing the antics of a dewy duo dining. / The lunchroom lovebirds share one bottle of pop, taste each other's cake, feed one another bits of this and bites of that as they gaze fondly into half-closed eyes.

When all is said and done, a its life. / lunchroom lunatic might be defined as a nuisance and such a character shows anything but charity for his fellow students. (Editor's note: Read more about charity in the entire chapter of 1 Cor. 13; 1 Pet. 4:8; 2 Pet. 1:7; 1 Cor. 8:1.)

Be thou an example in Spirit

What about the spirit of the law as well as the letter?

During my tour of duty in the military service, I was stationed at an isolated air base in Labrador. While I was separated by four thousand miles and fifteen months from everyone and everything I knew and loved, I am surprised that I became aware of anything besides my homesickness. But none-theless during this experience I became aware, as never before, of an abstract term which plays an over-active role in my life and in the lives of all men, this term being "wrong."

Being in the military service, I had a very good opportunity to witness this over-active role of wrong. There is a practice in the service known as "scrounging" which is considered by many to be nearly legitimate. The object of this practice is to establish contacts with individuals who have access to, and can supply you with, items of government property which you want and need. You, in turn, are obligated to supply these contacts with items of government property to which you have access. Many servicemen accept this practice simply as a result of the military society in which they live and indulge in it with a completely clear conscience. Still others make it a profitable racket by establishing as many contacts and as many channels of supply as they can. Undoubtedly, if government losses through scrounging could be calculated, the result would be staggering.

As I became aware of this activity participated in by so many without a thought to the wrong being committed, I began to search out wrongs which I had committed,

and was committing, without thinking. The result was shameful. It is true that many of my wrongs were, and are, nearly insignificant, but nonetheless wrong.

After discharge I went to work for a fruit and produce firm. I immediately noticed that other employees took home whole sackfuls of fruit and produce without paying for them. At first I abstained from eating even as much as a cherry, but soon I began to be influenced by the other employees. and, in my weaker moments, I began to eat an apple, or an orange, or a handful of peanuts. No matter how I rationalized the situation, and no matter how hard I tried to justify my actions, I couldn't make this wrong I was committing come up right. So, fortunately, my will was strengthened, and I refrained from this practice.

Because of these and other experiences, I have concluded that to many the term "wrong" means something which is done that cannot be justified by someone else's doing of a greater wrong. In other words, wrong is only wrong when someone else has not committed a greater wrong; otherwise it remains as right. But to me wrong means a constant threat to the integrity of man. It lies around every corner as an ever-present pit into which man can easily slip and out of which men can ascend only with the greatest difficulty.

(Editor's note: Another view of "spirit" is obtained in many places in the scriptures. Try these first and then search for more yourself: John 1:32-33; John 3:6; Matt. 26:41; Isa. 30:21.)





Be thou an example in Purity

BY WINNIFRED JARDINE

Paul, the Apostle, in a letter to Titus gave the key to purity.

"Unto the pure," he wrote, "all things are pure."

Purity sees only the refined in a situation.

Purity discriminates in its reading, seeking truth and enrichment, ignoring the cheap and tawdry; no sly glances at trashy periodicals.

Purity views questionable situations without snickers and snide remarks.

Purity exchanges no shady stories.

Purity bypasses "For Adults Only" movies.

Purity rejects unhealthy curiosity.

Purity reverences procreation and respects no other attitude.

Purity greets "spicy" conversations with a stoic silence.

Purity's feet lead only to entertainment of high standards.

Purity is a sifting-out process, allowing to enter its mind only that which is for its betterment and upbuilding.

Purity is so personal and private a thing that it is known only to the bearer and to God himself.

(Editor's Note: Purity is discussed further in the following scriptures: Matt. 5:8; 1 Tim. 5:22; 1 Sam. 22:22-27.)



Be thou an example in Faith

BY SALLY EDWARDS, 18 OAKLAND, CALIFORNIA

Before joining the Church there was one thing that amazed me. The missionaries said that they knew Me God lived and that they knew the Church is true. I just could not understand how they knew for sure.

If this knowledge was possible to gain, I wanted to obtain it also. The missionaries said if I studied and prayed, I would receive the truth. After they told me this, other questions entered my mind. How would I know when the Holy Ghost bore witness to me, what would it feel like, and what would this knowledge profit me?

Now that I have found the answers to these questions, I would like to answer them for you. First, how would I know when the Holy Ghost bore witness to me? When the Holy Ghost bears witness to me, a strange and wonderful feeling is within my whole body. What does it feel like? This feeling is incomparable to anything that I have ever felt. There is a swelling in my soul, a burning in my heart, my spirit is refreshed, and I feel as if I glow with love for everyone and everything.

Why is it important for me to know God lives and what would this knowledge profit me? To know God lives is to know joy, and this is the main reason we are here on the earth, "... men are, that they might have joy." (2 Nephi 2:25.) This knowledge of God profits me, because now I know what real joy is. As Alma says, "... it beginneth to be delicious to me." (Alma 32:28.) This joy is delicious and very desirable.

I know God lives, and that the joy he has given me is wonderful.

We are taught in Church to have family prayer. Only my sister and I are members of the LDS Church. Because our parents are not members, we found it difficult to have family prayer. Now Chris and I have our own little family prayer at night. Whenever Chris and I are eating alone, we take the opportunity to bless the food for our parents and us. These prayers and blessings have greatly strengthened us and our relationship between each other and God. We only hope that someday we can pray with our parents and be united with them for eternity.

(Editor's note: Increase your faith by reading 2 Cor. 5:7; Heb. 11:1; James 2:17; Rom. 4:5; 2 Nephi 9:23.)



Neglect not the gift that is in thee

BY C. ROBERT SPENCER

Many times I have had "hands laid upon my head"—when I was confirmed, when I was ordained to the priesthood, when I was ill and needed to be healed, and when I received my patriarchal blessing. I have also received α father's blessing under the hands of my father. What gift came to me during these experiences? How do I know what my gift is? And how do I keep it from neglect?

Assuming first that my gift is peculiarly mine though unknown to me, can't I safely say that it pertains to that which is of the spirit within me? Since I wish to discover my gift, would I not do well then to know and cultivate this spirit of mine? Yes, but how?

Could I make the next opportunity to partake of the Sacrament a time of worship and covenant, rather than a time to review the date of the night before?

Could I ask myself as I listen to

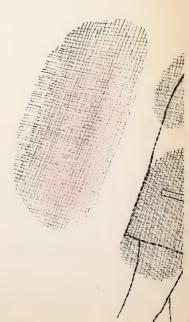
the speaker at Sacrament meeting, "What's in it for me? What in his remarks is meaningful for me my soul?"

Could I prove to myself that I can put a piece of gossip (true or not) to sleep—refuse to pass it on—overcome that urge to blurt it out—not just once, but each time it comes to mind?

Could I remember to express an appreciative word to the home teachers, not just to put them in shock but to let them know they are welcome?

Could I, in the privacy of a bedroom, pray earnestly and only for some **one** person who needs comfort or help, whether he be more or less "blessed" than I?

Could I prove to myself that I've sufficient will to spend at least ten minutes before retiring every night reading from our scriptures? Perhaps I could begin with the Pearl of Great Price. It's the shortest.



Then after a period of such endeavor, as I pray in search of that burning witness of testimony, there will be in my words confidence born of righteousness. There will be humility, faith, true reverence as I ask.

And when someone observes, "Aren't you the best little 'dogooder'?" my spirit either grows or withers. It is then that my gift unfolds or remains silent. I may ashamedly "abandon ship" and forget it to avoid further ridicule. Or worse still, I may assume a "What's so wrong with doing good?" stance and glory in the assumption that I'm being observed. Thus begins the dress parade of hypocrisy. Or, hopefully, I may look inside myself and ask, "Why am I making these efforts?"

I'm doing these things not for appearances, not even to do "my duty," but that I'm striving thus solely because I crave the compan-

ionship of the Lord's Spirit, for it is only when his Spirit touches mine that I learn of this gift that I am beginning to discover as it swells within me.

What is so precious about this companionship of the Spirit? Why so priceless? It is my birthright, my priesthood—promised right—my gift given me when at eight I was confirmed and renewed each time hands were laid on my head. And I want it. Indeed, I need it. I need it now because I'm just now becoming aware of emotions, beauty, and ideas. I need the Spirit's strength to lead me through these new adventures safely, meaningfully.

Perhaps I may be a missionary or perchance a teacher. It may be that I'll be called to bless the ill or be so blessed and need the faith to be healed. For all these I need the Spirit's whisperings. But whether I preach or teach, heal or seek resto-

ration to health, give comfort or counsel, or whether none of these opportunities is mine, there is another paramount need which transcends all the others. I need the Spirit's constant companionship to guide me in the most important decision I will ever make in mortality—the choice of my eternal mate. Would I dare do this alone?

Could we not each for himself say, "Let me now begin selflessly with my whole soul to worship, to give of myself, and to master myself. Then one day I'll feel that witness from within; I'll recognize the fulfilment of my gift. Then will I, like Lehi, partake of the fruit of the tree that is 'desirable above all others' which is 'most sweet, above all.' Then, as Alma will I come to feel that 'joy which the world knows not, neither can it understand." Then will I have met Paul's challenge to 'neglect not the gift that is in thee," "



The Last Word

We have no more right to consume happiness without producing it than to consume wealth without producing it.—George Bernard Shaw Oh, if it be to choose and call thee mine, Love, thou art every day, my Valentine! — Thomas Hood, "For the Fourteenth of February"

If there were more self-starters, the boss wouldn't have to be a crank.

All women's hats are different-milliners seldom make the same mistake twice.

If your wife wants to learn to drive, don't stand in her way.

A hero is no braver than an ordinary man—but he is brave five minutes longer. — Emerson One should never be discouraged by small beginnings; it is small growth that disappoints.

A thankful heart is not only the greatest virtue, but the parent of all the other virtues.—Cicero

It is for us the living rather to be dedicated to the unfinished work which they who fought here have thus far so nobly advanced . . . that we here resolve that these dead shall not have died in vain; and this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth.—Abraham Lincoln

Men die; devices change; success and fame run their course, but within the walls of even the smallest library in our land lie treasures—the wisdom and the wonder of man's greatest adventures on this earth.—Colorado Bulletin

Nature is amazing. Who would have thought of growing a fly swatter at the end of a cow?

A fanatic is anybody who is highly enthusiastic about something in which you aren't even remotely interested. Real intelligence is a creative use of knowledge, not merely an accumulation of facts.

Democratic government is the political expression of Christianity.

It is incumbent upon every person of every description to contribute to his country's welfare.—George Washington

Ideas are very much like children —your own are very wonderful.

No really great man ever thought so himself .- William Hazlitt

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